DOCUMENT RESUME

ED 160 214 PS 010 129

AUTHOR Jurich, Anthony P.; Kadel, Kim M.
TITLE Moral Development in the Adolescent Years (with Appendices on Adolescent Drug Use and Abuse and Premarital Sex): Foster Parent Curriculum.
INSTITUTION Kansas State Univ., Manhattan. Dept. of Family and Child Development.
SPONS AGENCY Kansas State Univ., Manhattan. Agricultural Experiment Station.; Office of Child Development (DHEW), Washington, D.C.
PUB DATE Sep 76
GRANT OCD-90-C-249
NOTE 66p.; For related documents, see PS 010 125-28, and PS 010 130-32

EDRS PRICE MF-$0.83 HC-$3.50 Plus Postage.
DESCRIPTORS Adolescence; *Adolescents; Adult Education; Child Rearing; *Curriculum Guides; *Developmental Guidance; Drug Education; *Foster Children; *Foster Family; *Moral Development; Parent Child Relationship; Parent Responsibility; Problem Children; Sexuality; Teaching Techniques
IDENTIFIERS *Foster Parent Curriculum

ABSTRACT

This instructor's guide for a foster parent curriculum consists of specific curriculum materials for the study of moral development in the adolescent years. The guide is divided into 5 parts: (1) an outline of foster parent competencies (instructional goals) plus suggested teaching strategies; (2) the basic text which gives an overview of the nature of moral development in the adolescent years, personal influences on the adolescent's moral development, social influences on the adolescent's moral development, general positive parental attitudes toward normal adolescent moral development, and basic guidance techniques for helping foster adolescents in their moral development; (3) appendices discussing drug use and premarital sex during adolescence; (4) a set of discussion questions and an instructor's answer guide; and (5) a list of reference materials keyed to the sub-topics of the text and designated appropriate for either instructors or parents. It is suggested that these curriculum materials be used in an informal way which de-emphasizes reading and writing tasks. (Author/RH)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

Moral Development in the Adolescent Years

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

ED160214

by Anthony P. Jurich, Ph.D., and Kim M. Kadel, M.S.

Foster Parent Curriculum

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

OCD

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC) AND USERS OF THE ERIC SYSTEM."

PS010129

With Appendices on Drugs and Premarital Sex

Moral Development in the Adolescent Years

with appendices on

ADOLESCENT DRUG USE AND ABUSE

and

PREMARITAL SEX

FOSTER PARENT
CURRICULUM

by

Anthony P. Jurich, Ph.D.

and

Kim Kadel, M.S.

Department of Family and Child Development
College of Home Economics
Kansas State University
Manhattan, Kansas 66506
Edited by Kathleen Ward

PS 010129

Moral Development
in the
Adolescent Years
September 1976

Preparation of this material was supported in part by OCD Project Grant 90-C-249 and Kansas State Agricultural Experiment Station Project 341.

Photos were donated by Kansas State Collegian. Typists were Kitzel Thomas, Ruth Spiker, and JoAnn Driggers.

INTRODUCTION

This book is the specific curriculum material for the study of moral development in the adolescent years. It follows a base book, *Foundations for Foster Parent Education*, which also was produced in the Department of Family and Child Development at Kansas State University, in part under a three year grant from the Office of Child Development. The base book was produced by a number of individuals who worked on part-time appointments under the direction of C. E. Kennedy, Ed.D. Other specific curriculum books are being created concurrently with this one. You may wish to refer to the base book or the other specific books for further information.

The purpose of this book is to assist the foster parent in enhancing the moral development of his adolescent. This book is divided into five sections.

The first section is an outline for instruction. It lists foster parent competencies, which are to be considered the goals of instruction. It also elaborates which information the instructor needs to read in order to help the foster parents develop each set of competencies. Finally, the outline includes teaching strategies that may be used by the instructor in order to bring about foster parent competency in each given area. The use of these strategies will depend on many factors--such as the time available, the enthusiasm of the foster parents, and the needs of the instructor. But emphasis should not be placed on memorization of facts. Instead, the instructor should focus on the feelings, attitudes, and skills that the foster parent might utilize in helping his adolescent.

The next section is the basic text to be used by the instructor of this course. Together with the base book, *Foundations for Foster Parent Education*, this section comprises the basic information the instructor needs to teach this course. Because of the wide scope of the area of adolescent moral development, this instructor's information is, of necessity, an outline. It is designed to give an overview and to give some degree of detail in a few specific areas. If the instructor wishes to go into other areas in detail, he may wish to consult alternative resources.

The third section contains two appendices on specific areas. The first appendix deals with drug use in the adolescent years. The second deals with premarital sex during adolescence. These are two typical areas of concern for foster parents. The information contained in each section may be used to augment the previous information in the instructor's guide or may be taught as two separate units. The information in each of these sections is very brief and should not be taken as all-inclusive. Additional sources should be consulted.

The next section has five sets of questions. These questions may be reproduced and passed out to the foster parents, or the instructor may utilize an opaque projector for them, instead. The questions deal specifically with information contained in the five sections of the instructor's guide. Furthermore, many of the questions address problems covered in the two appendices. Following each set of questions is an instructor's answer guide. The guides are given in order to help the instructor deal with the foster parents' responses.

The last section consists of a list of reference materials. It is broken down by content categorization. The references are further designated as appropriate for either the instructor of the course or the foster parents who will be taking the course. It is hoped that the instructor will find these resource materials useful in his preparation of this course.

This course should be an experiential learning process. Stress on academic necessities, such as heavy amounts of reading and writing, probably will be inappropriate. Foster parents seem to learn best when they are trying to find their own solutions under the guidance of someone who can point out proper direction. It is important that this be done in a "colleague-to-colleague" manner. *Foster parents are professionals.* As such, they can contribute greatly to any discussion in class. One of the greatest assets to the instructor of this course is the fact that the foster parents themselves have much to give to each other. This is a great resource, if used properly. It is our sincere hope that this curriculum guide will benefit foster parents and help them provide a growing atmosphere for their adolescents' moral development.

Anthony P. Jurich

Kim M. Kadel

TABLE OF CONTENTS

INTRODUCTION.....3

SECTION I: OUTLINE FOR INSTRUCTION OF UNIT.....7

SECTION II: INSTRUCTOR'S INFORMATION -- MORAL DEVELOPMENT IN THE ADOLESCENT YEARS.....11

A. The Nature of Moral Development in the Adolescent Years.....11

B. Personal Influences on the Adolescent's Moral Development.....12
Intellectual Development.....12
Self-Concept.....12
Personality.....13

C. Social Influences on the Adolescent's Moral Development.....16
Parents.....16
Peers.....17

D. General Positive Parental Attitudes toward Normal Adolescent Moral Development.....20
Should the Adolescent Follow His Parents Morality Exactly?.....20
Does the Parent Have to Be Perfect?.....21
How Often Should Morality Be Discussed?.....21

E. Basic Guidance Techniques for Helping Foster Adolescents in Their Moral Development.....22
Opening the Discussion.....22
Keep Your Cool.....22
Seeing the Adolescent's World through his Eyes.....23
Accepting the Adolescent's Point of View.....23
Sharing Your Own Views.....23
Going Over Alternative Views.....23
Remembering Reality.....24
Discussing Consequences.....24
Compromising.....24
Letting the Adolescent Decide.....24
Dealing with Your Own Feelings.....25

APPENDIX A: ADOLESCENT DRUG USE AND ABUSE

The Nature of Drug Use.....27
- Scope of the Drug Problem.....27
- The Types of Drugs Used By Adolescents.....27
- Nicotine.....27
- Alcohol.....27
- Marijuana.....28
- Uppers.....28
- Downers.....28
- Opiates.....29
- Hallucinogens.....29
- Glues and Solvents.....29

Reasons for Drug Use.....30
- Low Self-Concept.....30
- External Locus of Control.....30
- Mass Media.....30
- Peers.....30
- Family.....30

Coping with the Drug Problem.....31
- Education.....31
- Empathic Understanding.....31
- Setting Limits.....31

APPENDIX B: PREMARITAL SEX.....33

The Nature of Premarital Sex.....33

Premarital Sexual Behavior.....33
- How Often?.....33
- With How Many Partners?.....34
- Sex Differences.....34
- Geographical Differences.....35
- Premarital Sexual Attitudes.....35
  1. Abstinence.....35
  2. The Double Standard.....35
  3. Permissiveness without Love.....36
  4. Permissiveness with Love.....36
  5. Non-Exploitive Permissiveness.....36

Reasons for Premarital Sexuality.....37
- Personal Reasons.....37
- Physical Sexual Growth during Adolescence.....37
  1. Enhancing Self-Esteem.....37
  2. The Developmental Tasks of Adolescence.....37
- External Influences.....37
  1. Mass Media.....37
  2. Peers.....38
  3. Family.....38
  4. Religion.....38

Coping with Adolescent Sexuality.....38
- Education.....38
- Empathic Understanding.....38
- Setting Limits.....39
- Preparing for the Adolescents Future Sexual Life...39

SECTION III: DISCUSSION QUESTIONS.....40

A. Suggestions to the Instructor.....40

B. Discussion Questions - The Nature of Moral Development in Adolescent Years.....41

C. Instructor's Guide to Discussion Questions on the Nature of Moral Development in the Adolescent Years.....42

D. Discussion Questions - Personal Influences on the Adolescent's Moral Development.....43

E. Instructor's Guide to Discussion Questions on the Personal Influences on the Adolescent's Moral Development.....44

F. Discussion Questions - Social Influences on the Adolescent's Moral Development.....45

G. Instructor's Guide for Discussion Questions on the Social Influences on the Adolescent's Moral Development.....47

H. Discussion Questions - General Positive Parental Attitudes toward Normal Adolescent Moral Development.....49

I. Instructor's Guide for Discussion Questions on General Positive Parental Attitudes toward Normal Adolescent Moral Development.....50

J. Discussion Questions - Basic Guidance Techniques for Helping Foster Adolescents in Their Moral Development.....52

K. Instructor's Guide for Discussion Questions on Basic Guidance Techniques for Helping Foster Adolescents in Their Moral Development.....54

SECTION IV: RESOURCE MATERIALS.....56

A. Where to Locate Resources.....56

B. The Nature of Moral Development in The Adolescent Years.....56

C. Personal Influences on the Adolescent's Moral Development....57

D. Social Influences on the Adolescent's Moral Development.....58

E. General Positive Parental Attitudes toward Normal Adolescent Moral Development.....59

F. Basic Guidance Techniques for Helping Foster Adolescents in Their Moral Development.....59

G. Drugs.....60

H. Premarital Sex.....61

Section I

OUTLINE FOR INSTRUCTION OF UNIT

Competencies for Foster Parents	Instructor Information	Suggested Strategies
I. Foster parents should be able to express an awareness of the concept of morality and its importance in the adolescent foster child.	I. Read about the nature of moral development in the adolescent years in the "Instructor's Information" section; read any of the trainer's materials listed in the "Resource Materials" section.	I. Study the concept and importance of morality. A. Discuss with the foster parents their definitions of morality. B. Utilize the discussion questions provided. C. Discuss one of the two magazine articles listed in the Resource Materials section. D. Use the filmstrip "Adolescence: The Winds of Change."
II. Foster parents should be able to describe the personal influences on the adolescent and which are appropriate at each stage of adolescence.	II. Read about the personal influences on the adolescent's moral development in the "Instructor's Information" section; read the chapter by Rice, listed in "Resource Materials" for study with this section.	II. Study personal influences. A. Have the foster parents make a list of personal influences which affected their moral development during adolescence and compile a master list on the board. B. Utilize the discussion questions provided. C. Discuss Kohlberg's article "The Child as a Moral Philosopher." D. Use the film "The Dropout," and discuss the personal influences upon the adolescent.
III. Foster parents should be able to describe the social influences on the adolescent's moral development.	III. Read about the social influences on the adolescent's moral development in the "Instructor's Information" section.	III. Study social influences. A. Create a role-play situation in which some foster parents portray adolescents and others portray parents and peers. B. Utilize the discussion questions provided. C. Use "The Foster Child's Sets of Parents."

Competencies for Foster Parents	Instructor Information	Suggested Strategies
IV. The foster parents should be able to describe general positive parental attitudes toward normal adolescent moral development.	IV. Read about the general positive parental attitudes toward normal adolescent moral development in the "Instructor's Information" section.	IV. Study general positive parental attitudes. A. Create a role-play situation in which one foster parent is the adolescent and two others are foster parents--one who holds the general positive parental attitudes and one who does not; have the "adolescent" approach each "parent" with a problem, and discuss feelings of all three. B. Utilize the situations provided in the "Discussion Questions" section; you may wish to role play those situations, also. C. Use "Is Pain a Part of the Healing Process for the Placed Child?" D. Use "The Parent Therapist."
V. Foster parents should know the appropriate basic guidance techniques for helping foster adolescents in their moral development.	V. Read about the basic guidance techniques for helping foster adolescents in their moral development" in the "Instructor's Information" section, and read the Haim Ginott book suggested for study with this section in "Resource Materials."	V. Study guidance techniques. A. Role play several situations about adolescents with problems, pointing out by constructive criticism the potential skills and strategies that could be helpful to the adolescent. B. Utilize the situations provided in the "Discussion Questions" section; you may wish to role play these situations also. C. Discuss the article "Behavior Shaping for Delinquents."

Competencies for Foster Parents	Instructor Information	Suggested Strategies
Appendix A VI. Foster parents should have a familiarity with the nature of drug use, including the effects of drugs, the causes of use, and the techniques to help the adolescent.	VI. Read Appendix A "Drugs" at the end of the "Instructor's Information" section; read "Chemical Survival: A Primer for Western Man and Woman" (listed in the "Resource Materials" section).	VI. Study drugs. A. Have the foster parents discuss which drugs they would feel like using if they were drug users and which ones they wouldn't use; discuss the reasons for their decisions. B. Discuss the foster parents' reactions to the cartoons in "Chemical Survival: A Primer for Western Man and Woman" or in the "Conscientious Guide to Drug Abuse." C. Use "Smoke Anyone?" D. Use "Drug Dilemma: A New Day Dawning."
Appendix B VII. Foster parents should have a familiarity with the nature of premarital sex among adolescents, including premarital sexual standards, factors influencing premarital sex, and guidance techniques to help the adolescent.	VII. Read Appendix B "Premarital Sex" at the end of the "Instructor's Information" section; read "Sex Education" (Study Guide #1) from SIECUS; and read "Premarital Sexual Standards" (#5) from SIECUS.	VII. Study adolescent premarital sex. A. Have five foster parents each try to argue for one of the five premarital sexual standards as if he himself held it. B. Pose a sexual problem to the foster parents and let them play "detective," trying to trace the source of the problem. C. Have the parents discuss the results of the study "Sex" from *Psychology Today*. D. Use "To Be a Man" and "To Be a Woman." E. Use "The Dating Scene." F. Use "Girl in Danger."

SECTION II

INSTRUCTOR'S INFORMATION

MORAL DEVELOPMENT IN THE ADOLESCENT YEARS

A. THE NATURE OF MORAL DEVELOPMENT IN THE ADOLESCENT YEARS

One of the major tasks in foster parenting is in the area of the child's moral development. It is during adolescence that the foster child first gains the tools necessary to develop his own sense of moral values. From the adolescent's viewpoint morality is an important aspect of his life which will have far-reaching effects in his later life. Therefore, the development of a set of moral values is critical to the adolescent's development. The teenage foster child will spend much time thinking about his own morality and questioning moral decisions he has made. He will argue morality with his teachers, his religious leaders, his parents, his peers, and, most importantly, with himself. Sometimes the adolescent will engage in behavior which seems out of character with the way the foster parent would expect him to act. This is normal for a teenager. He is trying to test out his own morality and try on a new moral face. He sometimes may act as if morality were the least important thing to him. This also can be a way of testing himself out.

The foster child must leave his foster home with a set of moral values which are compatible with the society's as a whole. He must learn to play by society's rules if he expects to live in that society. This set of moral values will and should be influenced by his foster parents. In fact, in many cases this is the main reason why many people choose to be foster parents. However, two things must be remembered: 1.) The adolescent must embrace his own set of moral values and not just pay lip service to a set of values he doesn't believe just because his foster parents do, and 2.) the adolescent's set of moral beliefs is a product of many sources: his foster parents, his natural parents, previous foster home placements, his peers, his personal needs, his personal development, and his society.

In a foster home where there is a teenager present, there is a great likelihood that the foster adolescent will have spent time in another home setting which had different moral values. Furthermore, because of the fact that the adolescent soon will be leaving home to go out on his own, there is a sense of urgency about his moral development. Therefore, the foster parent must understand the nature of moral development and learn the skills to deal with moral issues.

B. Personal Influences on the Adolescent's Moral Development

Many things may influence an adolescent's ability to make moral decisions. When facing a moral dilemma, the adolescent's first resource is himself. He is a person with a unique personality, a level of intellect, and an image of himself. Each of these important aspects will greatly affect the adolescent's moral development.

INTELLECTUAL DEVELOPMENT

During his lifetime an individual continues to grow intellectually. He increases the amount of his knowledge by experiencing more of his world as each day passes. However, there are times in a person's life when he not only increases the amount of knowledge he has but also changes the ways he looks at that knowledge. These changes in the ways a person looks at his world occur over a short period of time in what psychologists call "growth spurts." Before he undergoes an intellectual growth spurt, a person looks upon his world one way, and after the growth spurt has taken place, he views his world quite differently. Although overnight changes are rare, each growth spurt seldom takes longer than several months to complete.

During late preadolescence and early adolescence (ages 12 to 14), the adolescent experiences a crucial intellectual growth spurt. Prior to this time the preadolescent thinks of his world in terms of concrete things and events. His focus is on "what is" and not on "what could be." Between the ages of 12 and 14 the adolescent's intellectual growth spurt enables him to think more abstractly and to speculate on the way things "could be" instead of the way things "are." This growth spurt pushes the adolescent to think a lot about such abstract things as his morality and the morality of others. It also brings about a change in the level of cognitive moral development. The levels are as follows:

Stage 1: *Obedience and Punishment*--Moral decisions are made on the basis of what the person has to gain or lose at the immediate moment.

Stage 2: *Simple Contracts*--Although the person's own needs still come first, he may let others have their way in order to gain a greater reward later on when the other person "pays him back" with a favor.

Stage 3: *Good Boy/Good Girl*--Moral decisions are based upon what the society's "good boy" or "good girl" would do.

Stage 4: *Legal*--What is right or wrong is determined by the "law" or the "rules," by what the law "says" is right.

Stage 5: *Complex Contracts*--Moral decisions are based upon contracts between people which do not violate the will or rights of others.

Stage 6: *Moral Principles*--Moral decisions are based upon universal moral principles which underlie all laws and contracts.

As the person becomes more intellectually sophisticated, his stage of cognitive moral development will increase. He may still make some moral decisions at each stage but will make most of his decisions at one stage.

The preadolescent may make his moral decisions at stage 1 or 2, but most preadolescents will function at stages 3 or 4. Until they go through the intellectual growth spurt mentioned above, they can't function at stages 5 or 6. Both those stages require an ability to think on an abstract level. It isn't until after the early adolescent intellectual growth spurt that the adolescent can think in terms of "complex contracts" or "moral principles." During middle and late adolescence, the adolescent will sharpen these skills and increase his confidence and ability to argue his morality with others. The adolescent who doesn't develop these intellectual skills or who develops them after the other adolescents in his peer group will be at a distinct disadvantage in all aspects of his morality. He will either fail to develop his own system of morality, develop a very weak morality, or try to avoid all personal responsibility for his moral choices. All of these outcomes are bad for the teenager during his adolescent years and disasterous for him in his adult life.

SELF-CONCEPT

One of the most important factors in any person's development is his self-concept. The term "self-concept" refers to the way a person experiences himself. Does he like himself? Is he confident about some of his abilities? What are his strong or weak points? These are examples of the type of questions which each person asks himself. The answers he gives himself will be determined by his self-concept. Each question may have an objective answer which can be given by an impartial observer. However, the most important answers are the ones which the person gives himself. No matter how much others may praise him, the person with a low self-concept still will dislike himself,

underrate his abilities, and focus on his weak points.

Self-concept is particularly important to the adolescent. The primary task for the child during his adolescent years is the development of an independent identity. The cornerstone to his identity is his self-concept. A good self-concept that is, for the most part, positive and well-defined will provide a good foundation for the adolescent's identity.

The adolescent's self-concept also has a major influence on his moral development. The adolescent with a good self-concept will seek out moral decisions to make. He actively will explore possible solutions and will not be afraid to look at alternatives to the solutions which he has chosen. He will like himself enough and feel confident enough to function well in a situation which, at least for the time being, has no right answers.

The adolescent with a poor self-concept finds the whole area of morality frightening. He is very much like a man standing on the edge of a cliff whose entire attention is focused on maintaining his balance in order to keep from falling over the edge of the cliff. If someone were to ask him to look at the sunset or admire a nice cloud formation, he would tell them to "get lost." He would not be trying to be nasty or disrespectful. He is so concerned and wrapped up with keeping his balance that he can't tolerate any other invasion into his thoughts. He couldn't look at the sunset or the clouds even if he wanted to do so. If he did, he would run the risk of falling over the cliff and killing himself. The adolescent with a low self-concept is also on the edge of a cliff. He is balanced between liking himself enough to make life tolerable and not liking himself at all. If the adolescent falls over the edge, he risks feeling worse than he already feels, feeling public ridicule, inadequacy, and despair. To the adolescent with a low self-concept, all this spells a sense of "psychological death." In order to prevent this from happening, the adolescent devotes all his time and energy to keeping his self-concept where it is so that it won't fall any lower. Moral dilemmas or moral questions tend to upset his balance. He cannot tolerate a situation in which there is no "right answer." It is too upsetting to him, and he has to devote too much energy in order to work out possible solutions. He can't do this and still maintain his balance. Therefore, he either avoids moral questions or dilemmas; minimizes their importance; or wants others, such as his parents or his church, to make his moral decisions for him. One of the worst things about this situation is that the adolescent who has a poor self-concept also does not seek to improve his condition. He is so preoccupied with maintaining a "steady-state" that he doesn't even think of improvement. He resists all change because he assumes any change will be bad. The life of the adolescent with a poor self-concept is not a pleasant one, but in view of the only alternative he sees, his "psychological death," it is the only choice he thinks he can make.

Although the adolescent with a good self-concept will have an advantage over the adolescent with a poor self-concept in his moral development, he is not immune to problems with his moral development. The adolescent's intellectual growth spurt often prompts him to become very idealistic and to have unrealistic expectations of himself. Although his self-concept may be good, the adolescent's expectations may be so high that he becomes dissatisfied with his life. If his dissatisfaction is great enough, the adolescent's self-concept may begin to suffer, and he may begin to replace his positive self-concept with a negative one.

If an adolescent has a positive self-concept and also has reasonable expectations for himself, he will be free to really explore his moral development to the fullest. He will examine moral dilemmas and explore solutions openly. He will seek the advice of others and will not become defensive if their answers are different from his own. He will explore all aspects of the problem and not just those with which he finds easy to deal. By the time the adolescent reaches late adolescence, he will have the ability to face moral dilemmas, seek information from a variety of sources, examine each alternative carefully, choose an alternative or formulate his own solution, and apply his moral conviction in his own life.

PERSONALITY

Each adolescent is in the process of developing his own personality. There is no way to predict the exact pattern of moral development of any given adolescent, based entirely on his personality. Personality patterns are too complicated and too unique to be talked about in a general way. Furthermore, since the adolescent's personality is still in the process of developing, the effects it has on the adolescent's moral development are in a constant state of change. However, there are certain personality characteristics which can affect moral development in a fairly predictable way.

Many adolescents have personalities which focus primarily on the adolescent's own needs or desires. This type of personality is referred to as "egocentric." Egocentric adolescents often exhibit retarded moral development because

they find it hard to put the needs of others above their own needs. Even if the adolescent develops a sophisticated morality, his morality will include his own needs as more important than the needs of others around him. An egocentric morality is often the product of a low level of cognitive moral development and a poor self-concept. However, some adolescents, especially in preadolescence and early adolescence, may have very egocentric personalities even though they have good self-concepts and are very intelligent. The adolescent with an egocentric personality often relies heavily on "personality defenses." These defenses are ways that the adolescent can defend his personality by blaming someone or something else for his moral problems. He shifts responsibility for his actions from himself or minimizes his role in any moral decisions. In these ways the adolescent can defend himself from worrying about the feelings and needs of others. This type of adolescent will have a very self-centered type of morality and will, in most areas, function at a low level of cognitive moral development.

Another personality factor that affects moral development during the adolescent years is conventionality. Many adolescents are very conventional. They follow the rules of society and base their moral decisions upon societal expectations. If faced with a moral dilemma, they seek conventional answers from those in authority. Their morality, for the most part, is dictated by society's morality. Conventional adolescents also tend to be low risk-takers. They emphasize "playing it safe," security, and "not taking any chances." Although they may have very deep convictions about morality, their range of alternatives usually is rather restricted. They haven't looked at a wide variety of alternatives from which to choose. Often these adolescents hold to convention only if there is social pressure or threat of legal punishment to make them follow society's conventions. On the other hand, the adolescent who is a high risk-taker pays much less attention to society's conventions and tends to rely on a personal set of moral standards instead. He will consider a wide range of alternatives, some of which society might consider immoral or wrong. Although he will consider a much wider range of moral questions and solutions, once he makes his moral decision, he will hold to his convictions even when there are no laws or social pressures to "keep him in line." However, some adolescents of this type are too extreme. They have anticonventional personalities and emphasize risk-taking so much that they have poor self-control. These adolescents tend to be very egocentric and to ignore the feelings of people around them. These adolescents' morality will focus on their own immediate needs and often will ignore the needs of others and the needs of society. This is often the case among many juvenile delinquents. In order to develop his sense of morality to its fullest potential, an adolescent must not be too controlled by convention and therefore not be able to take any risks. But he also should have some control over his impulses, emotions, and actions in order to understand and value the rights and needs of others in the society.

Other personality traits that will help the adolescent understand others and develop a morality which will also include others' needs as well as his own are friendliness, cooperativeness, and the ability to plan for the future. If the adolescent is friendly with others, he will understand their needs and develop a sense of caring about them and their feelings. The adolescent who is cooperative with others will learn how to compromise in order to achieve a "middle ground" where both he and others can live in a sense of harmony. If the adolescent can think beyond his immediate situation, he can develop his morality to include other people whom he will meet later in his life. These personality traits enable the adolescent to gather a great amount of information from other people, to develop his morality by considering the needs and feelings of others, and to establish a morality that will cover a wide variety of different situations at different times in his life.

PERSONAL DEVELOPMENT THROUGH ADOLESCENCE

It is hard to talk about personal development through the adolescent years. For one teenager it may be normal for something to occur during early adolescence. For another, the same thing may occur quite normally during middle adolescence. Evidence has shown that the adolescent intellectual growth spurt occurs during late preadolescence or early adolescence. However, *when* a teenager will decide to apply his new intellectual gift to moral issues and increase his level of cognitive moral development is very much up to the individual adolescent. The adolescent's self-concept may be excellent in early adolescence but may become quite poor if the adolescent doesn't reach puberty until middle adolescence. It then may improve when the adolescent enters college. Personality traits and their relative strengths also may change, depending on the state the adolescent is in and his given situation. However, there is one general statement which can be made about the personal development of the teenager during adolescence. The younger adolescent is more flexible, in terms of changing self-concept and personality traits, than the older adolescent. As he gets older, the adolescent's personality becomes more ingrained and less open to change. This may not be true for specific indiviudals and specific situations, but as a general rule, the teenager who receives guidance from preadolescence through his adolescent years in his personality development will have a better chance of developing a morality that will be an asset to him as an adult than the teenager who has spent the majority of his adolescence with no help with his self-concept and personality.

C. Social Influences on the Adolescent's Moral Development

No adolescent grows up in a vacuum. He is surrounded by people who are important to him and is influenced strongly by their actions and words. To the adolescent, the two most important types of people are his parents and his peers. Aside from the adolescent himself, they will be the most important influences on the adolescent's moral development.

PARENTS

Throughout his childhood the adolescent's parents were his main source of information on morality. Mor and dad held the key to what was right and wrong. Although the child did not always act the way his parents would have liked him to act, seldom did he challenge his parents' interpretation of morality. However, all this changes when the child reaches preadolescence and early adolescence. He learns that his parents are not the only source of moral education. The young adolescent is exposed to new and often quite different views of morality through television, his reading, other adults, and his peers. He also learns that his parents often are not the best source of moral information. He discovers that his parents are not perfect and have personality flaws that cause them to choose moral standards to suit their own needs; for instance, dad exhibits racial prejudice because he is afraid of dealing with anyone who is different than he is. The adolescent discovers that his parents often don't know everything necessary to make a reasonable moral decision in a given instance. They may lack certain information to which the adolescent himself has ready access. For instance, a parent may say a drug is immoral because it causes damage to the chromosomes. The adolescent may know from reputable sources that this isn't so and feel that his parents are in no position to morally judge the use of a drug about which they have faulty information. In addition, the adolescent learns that although his parents profess certain moral convictions, they don't always follow their beliefs. A father who yells at his son for cheating may cheat on his own income tax the next day. Basically, as the child reaches young adolescence, he learns that his parents are human beings who, like the rest of us, have flaws.

A problem arises when the young adolescent has trouble recognizing that his parents are human and expects them to be perfect. Because of his intellectual growth spurt in early adolescence, the adolescent is very idealistic and constantly is exploring the way things "could be" instead of the way things "are." He often assumes that anyone who falls short of perfection is a hypocrite. To the young adolescent exploring his first frontiers of morality, the world is full of hypocricy. Because during his childhood the adolescent placed his parents so high as a source of moral information, his parents probably will fall the most during this idealistic period of adolescence. The adolescent's feelings about his parents' moral imperfection may range anywhere from feelings of warmth and true understanding to bitterness and hatred.

This problem is further increased by the parents themselves. Many American parents feel that they have to present an image of perfection to their children. If they do this, they heighten the child's expectations of them as moral examples. This is fine and is quite an "ego-boost" for the parents when the child is still young. However, when the child becomes an adolescent and is capable of recognizing that the parents, too, are human, the adolescent will cry "hypocrite," and the parents will feel rejected. Even if the parents have not presented a facade of perfection, being called a hypocrite by their own adolescent will bring about feelings of rejection and failure.

To overcome these feelings, many parents try to force their morality on the adolescent. This will have one of two effects. Either the adolescent will rebel even more, or he will give in. If he rebels further, the adolescent may incorporate into his set of moral standards a moral value which he doesn't believe but which he holds on to for the sake of rebellion. That value becomes the symbol of his moral independence. The parents will have created a "moral rebel." If the adolescent gives in, he may give up the idea of creating his own set of moral standards and mouth his parents' standards in order to keep peace in the house. This would abruptly arrest his moral development and prevent him from really embracing his *own* set of moral principles. His parents might feel successful for a time, but they will have created a "moral dependent" who is not capable of making his own moral decisions and who will have to rely on others to tell him what to do.

Other parents may cope with the feelings of rejection and failure by refusing to discuss morality with their adolescent. They reason that since discussions about morality only bring about pain and frustration, they'd rather just avoid the whole topic. The rationale is "What you don't know can't hurt you." The adolescent often will join his parents in refusing to talk

about morality because he also wants to avoid the problem it causes. If the adolescent still wants to talk to his parents but they won't talk to him, he will become so frustrated eventually that he will give up trying and join his parents in a "Conspiracy of Silence" about morality. In either case, the parents are abandoning their adolescent at the time he needs them most. This is the time when the parents can have a potentially great impact on their adolescent's morality. If they fail to do this, they leave the adolescent to be influenced by all people and all aspects of society *except* his parents! They'll have created a "moral orphan."

Parents who can talk about moral issues with their adolescent, despite the initial feelings of rejection or failure, eventually can explain to the adolescent that it is human frailty and not hypocricy that causes their moral imperfections. The initial overidealistic period of growth for the adolescent is, for the most part, over toward the end of early adolescence or by the beginning of middle adolescence. If the parents can weather the early storm of criticism, admit that they are imperfect and can still learn, and keep lines of communication open with the adolescent, they can have a tremendous impact on the adolescent's moral development. They can be a sounding board for new ideas. They can offer their experience to lend a note of realism to the adolescent's idealism. They can be the people to talk to when the adolescent is too embarrassed or too shy to talk about certain moral issues with his friends. They also can learn about themselves and their own morality by talking to their adolescent--their live-in "moral philosopher."

Talking is only part of the task of parenting. The other major way to teach an adolescent about morality is through example. A father can talk about the evils of marijuana until he's "blue in the face," but if he reaches for a drink every time there's a fight in the house, all the talking in the world won't mean anything to his adolescent. An adolescent learns what he sees in the home. Parents who show no respect for the morality of others and who mouth empty moral ideas are poor examples for the adolescent who is struggling to establish his own set of moral principles. Parents who communicate a set of morals to their adolescent, follow them as best they can, and are not afraid to discuss their own shortcomings with their adolescent will help the adolescent deal with his own moral development. They will create a "moral protégé."

The adolescent who is placed in a foster home finds himself in an even more complicated situation. Depending on his age at the time of placement and the number of placements he has had, the foster adolescent will have been exposed to two or more sets of morality. He may have been a "moral orphan" in his natural home. Then he may be placed in a foster home where his foster parents push him to become a "moral dependent." What his original family rewarded as being good moral behavior, his foster parents may consider immoral. To the adolescent who is trying to establish his own set of moral standards, this situation is confusing and can create a lack of confidence in dealing with moral dilemmas. He may choose his foster parents' moral values. He may revert back to his original family's morality. He also may rebel against both moral systems and choose his own values or those of his peers. Regardless of the outcome, the adolescent will be strongly influenced by the moral standards and values of every home in which he has been. His ultimate morality, as an adult, will be the product of all his home experiences.

PEERS

With the onset of his adolescence, the teenager's parents begin to lose their influence over him. As a preadolescent he becomes very group-centered because of school and social pressures; therefore, the preadolescent replaces his parents with his peer group as the main source of influence upon him. To him, it is less important to be an individual and more important to be a group member. He will strive to live up to the group and be a good group member. At first, the preadolescent will feel group pressure to conform to external social norms. He will be expected to dress in a certain way and talk in a certain way. As long as he can meet these expectations, he will be a group member in good standing. However, the group's expectations of style, actions, and words may upset the preadolescent's parents. For example, the peer group may require the preadolescent to use "four-letter words" in order to be a good member. The preadolescent may have very little choice in the matter. His parents may find his language out of place, offensive, or even immoral. If they tolerate the situation, the preadolescent will remain a member of the group, but the parents will be upset. If they don't tolerate the situation, the parents will feel comfortable, but the preadolescent will be upset. He may try to develop two standards of behavior: one for his parents' benefit and one to please his

peer group. He also may rebel against his parents' authority and begin a very volatile family situation. If he chooses to follow his parents' wishes, he runs a very strong risk of becoming an outcast of the group and feeling socially undesirable. In the world of the preadolescent where everything is group-oriented and all the social activities are group-centered, this is a true disaster. Not only will the adolescent become bored and have little to do, but also he will suffer a lot of damage to his self-concept and his feelings of self-worth.

As the preadolescent enters into early adolescence, he still is predominantly group-oriented, but the group now begins to make demands upon the adolescent's morality itself. Conformity in words, actions, or dress, while still important, are no longer the central focus of the group. The early adolescent peer group wants members who try to "believe as they do." In many cases this early adolescent peer group morality is much more strict than the moral discipline required by the society as a whole. The early adolescent is told that he must tolerate words and actions which hurt him, for the sake of the group. In many of these situations even the calmest of adults would fly into a justifiable rage. However, the early adolescent suffers in silence, bound by the group's morality. His loyalty to the group and its members must be unswerving. If he is falsely accused of something which another group member has done, the early adolescent will keep silent, accept the punishment, and feel good about suffering for the sake of the group. This martyr role gives him status in the group, helps build his group identity, and solidifies his self-concept.

However, there are situations in which the values of the peer group run in direct opposition to those of the society at large and of his parents in particular. The early adolescent may be asked to prove his value as a member of the group by shoplifting something from a local store or by stealing a tape deck from a parked car. These are actions which are against society's laws, and the adolescent is subject to society's punishment. Furthermore, in most cases these are also actions which are against his parents' set of moral principles. However, to the adolescent to whom the peer group is so important, these illegal actions may not only "not be wrong" but also actually be considered "morally right" because they were done for the sake of the group. If the early adolescent is caught and suffers punishment, both he and his peer group may see him as a martyr who is suffering for the sake of the group. In this case his punishment will be worn as a badge and will encourage others to act the same way he did.

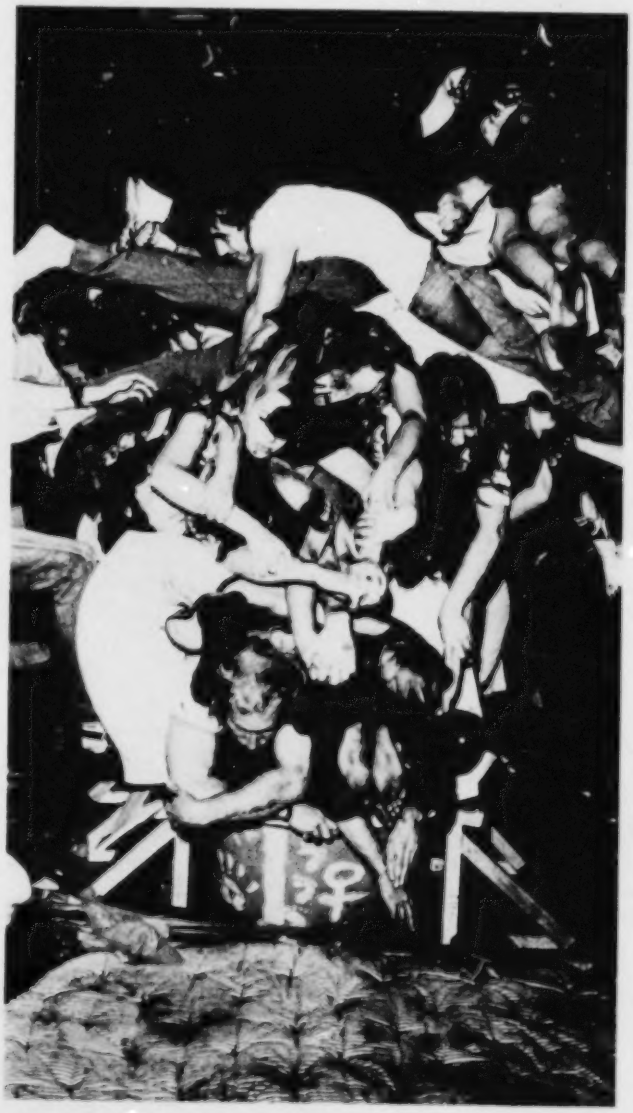
Even if the adolescent objects to the behavior or values of his peers, he will find it very hard to withstand the group pressure which will be placed upon him. When he is sitting in a circle at a party and someone passes around a "joint" (marijuana cigarette), there is immense social pressure upon the adolescent to smoke along with everyone else in the group. Each member of the group is trying to achieve group status from his peers. The peer group sets up specific rules to follow to accomplish this. When one group member does not follow the rules and chooses a set of values which run contrary to the established rules, the group members panic. If they let the group member who is different act upon his values and not the group's, the rest of the group is left without a set of rules to follow. This worries them and causes them to spend a lot of time and energy in a threatening situation. To keep this from happening, the group will chastise the member who doesn't follow their rules. They will either take away some of his social status, make him feel bad about himself, or drive him from the group. If the first two don't change the adolescent's behavior, the third alternative--group expulsion--is sure to come. With this type of system operating, it is entirely possible for a whole group of early adolescents to engage in a set of illegal behaviors of which their parents don't approve and of which no single adolescent in the group approves. All the adolescents in the group simply could be following the existing rules because they are afraid to do anything different for fear of peer group reprisals.

Once the adolescent reaches middle adolescence and is firmly planted in high school, the peer group begins to lose some of its almost total power. The middle adolescent becomes conscious of himself as a member of a group of young people which extends in society far beyond the boundaries of his previous peer group. As he gains in identity as a youth in the society, he may join political clubs and social movements to strengthen that identity. At the same time, the peer group with which he spends his time becomes smaller and much more intimate. He may "hang around" with four or five good friends. The early adolescent tries to achieve an image or a role with his peer group. He would never let them see his weaknesses and faults, but the middle adolescent can expose more of himself, his personality, and his self-concept. If he has dilemmas with his friends' values, he still will be influenced heavily by them. The middle adolescent begins to break away from the "cult

of conformity" placed upon his moral values by the early adolescent peer group and begins to stand up for himself. Rather than taking his peers' system of values entirely and trying to conform to it, the middle adolescent begins to develop his own morality by choosing aspects of his peers' values, his parents' values, and his own personality and self-concept. The peer group values are still very important, but they are not absolute and are much more flexible.

A second factor also serves to lessen the effect of the peer group on the middle adolescent: the adolescent begins to date members of the opposite sex. During preadolescence and early adolescence, most adolescents date in groups or engage in mixed-sex group activities. Those adolescents who date during this time--and their number is increasing--choose partners who have high status among their peers. Dating becomes a way of getting group status. Some preadolescents or early adolescents may have a heterosexual dating relationship similar to those which middle adolescents develop, but they are rare. To the teenager in middle adolescence, dating is more than a status game. Although peer status still plays an important role in dating, the middle adolescent develops a much more intimate exchange with his dating partner. They share each other as people with likes, dislikes, good qualities, and faults. Often an adolescent's first explicit discussions about morality and moral values are with his dating partner. Both the dating partner's values and the dating situation itself strongly affect the middle adolescent's own moral development. They make him more independent of both peer group and parental pressures on his morality. The middle adolescent is forced to weigh the different influences upon him and to construct his own morality.

In late adolescence the influence of peers dwindles to an even greater degree. Although the late adolescent may have a wide system of acquaintances, those who have the most impact on him are his very close friends. He no longer treats these friends as a group but as individuals with individual sets of moral values. The impact which they make upon the adolescent is important but not a mandatory necessity for their relationships with him. He may have friends with quite different values from his own. However, his friends still will influence him. He also will be strongly influenced by his dating partner or partners. The dating relationships of late adolescence are based upon a very deep and intimate personal exchange between two people. This includes a deep communication and exchange about moral values. However, there is a major difference between the social influences on the late adolescent and the social influences on younger adolescents. The late adolescent has a system of moral values. His morality is still in a state of development, but he does have a moral system which he already has reached in a stage of maturity. He feels he can choose what will influence his morality, rather than feeling that he must conform to the influence of his parents, peers, and dating partners. By late adolescence the teenager has become an engineer of his morality, rather than a moral pawn.



D. General Positive Parental Attitudes toward Normal Adolescent Moral Development

When attempting to deal with an adolescent's moral development, there are some general perspectives for looking at the adolescent which are helpful for parents, in general, and for a foster parent, in particular, to look at and understand. If the parent can incorporate these points of view into his own thoughts about adolescent morality, the parent can help to enhance his adolescent's sense of morality.

SHOULD THE ADOLESCENT FOLLOW HIS PARENTS' MORALITY EXACTLY?

Many parents and foster parents feel that their adolescents must believe in the same moral values and hold the same moral priorities that they themselves follow. If the adolescent does not follow their professed values, these parents feel a deep sense of failure. They blame themselves for being poor parents. The automatic assumption is that the adolescent should follow in his parents' moral footsteps. This is neither desirable nor possible. Every person develops his own morality upon his unique experiences. Parents can play a part in that moral development. In most cases they play a major part. However, they aren't the only influence on their adolescent's moral development. Despite all their best efforts, the adolescent still may choose moral values which his parents feel are immoral. This may be a result of the adolescent's personality needs, his self-concept, his level of cognitive moral development, his peers, or his exposure to the mass media (e.g., television, radio, or books). It is unreasonable to expect any parent, no matter how influential with his adolescent he may be, to completely override all other influences and produce a moral carbon copy of himself. If the parents of the adolescent insist on holding these expectations for themselves, they are setting themselves up for frustration and failure.

Foster parents may have even less impact upon the adolescent, especially if the adolescent has spent little previous time in the home or has spent time bouncing from one foster home to another. In these cases, the normal parental influence on the adolescent's moral development is, at best, diluted and therefore is weakened. The foster adolescent has had many people whom he has called "parents." The influence of any single set of these parents will be lessened. Furthermore, each set of parents may have quite a different set of moral values. His natural mother may have been a prostitute. His first set of foster parents may have believed that all sex is wrong. His second set of foster parents may have held a value in between those two extremes. Which values does the adolescent follow? Should the second foster parents feel guilty if the adolescent is extreme in his sexual behavior? Foster parents must develop reasonable expectations of both themselves and their adolescent.

Parents often assume that when their adolescent disagrees with them, he is expressing values that are different from their own set of values. This is not always true. Often the adolescent believes in the very same set of values which compose his parents' morality, but he may feel that some aspects of his morality are more important than others. His parents might agree with his values but disagree with his ordering of priorities. For example, both the adolescent and his parents may value obedience to the law and cooperation with other members of society. However, the adolescent's parents may utilize loopholes on their income tax, and the adolescent may find this immoral. The parents may feel they are cooperating with society by obeying the law and being able to take advantage of legal loopholes. The adolescent may veiw this as obeying the law but not cooperating with society; therefore, he may consider taking advantage of a tax loophole as being immoral. This is not a difference in values but a difference in relative importance. If the parents treat such a situation as this as a true difference in values, they will become more upset and will feel a greater sense of failure than the situation would dictate. Parents must learn to distinguish the difference between a difference in values and a difference in importance of values.

Some parents, once they detect a difference in values or a difference in importance between their adolescent's morality and their own, choose to blame their adolescent, rather than themselves, for their sense of failure. Rather than feel bad about themselves, the parents blame some personal defect of the adolescent, such as a personality flaw, for the difference in values. Some parents blame the adolescent's peers or other "bad influences" for the difference between their values. When parents feel that there is a value difference, they seem to go out of their way to try to affix blame on someone--either the adolescent, his peers, or themselves. As pointed out before, this expectation of similarity is unreasonable. Furthermore, even if it were reasonable, it

would not be desirable. Each adolescent has to develop his own sense of morality which will best suit his own life. His parents' values may be ones that he can follow, but the adolescent, himself, must decide whether to choose those values or any others. An adolescent's morality cannot be given to him. He must choose it for himself. Therefore, each person's set of moral values will be quite different. That is the nature of moral development.

DOES THE PARENT HAVE TO BE PERFECT?

Most parents are very concerned about presenting a good example for their adolescent to follow. There has been plenty of research to show that adolescents follow what their parents do more than what their parents say they do. Therefore, it is reasonable for a parent to be concerned about his actions in front of the adolescent. However, many parents and foster parents carry this concern too far. They feel that they have to be perfect in their morality all the time. Obviously, this is impossible to do! Therefore, the parents try to present an image of perfection to their adolescents. This is a poor idea for many reasons. It presents an unrealistic image of the world to the adolescent. It is too perfect an example for the adolescent to follow. Unless he sees his parents making mistakes and struggling with moral dilemmas, the adolescent very well may get the idea that he is strange, odd, or immoral because he has to strugge with his morality while his parents don't. His self-concept can begin to suffer because he thinks he should be perfect but he knows he isn't. Furthermore, he will be getting no practice in watching his parents handle their moral problems. All he will see is the finished product of much struggle, without an example he can use to help him with his own struggles. The adolescent also may respond to his parents as if they were perfect. Pretty soon the parents won't feel as if they can be imperfect, even if they want to. This puts tremendous pressure on the parents and makes them lack "humanness" in the adolescent's eyes. It's hard to love a person with no faults. It's harder still to be treated as a person with no faults.

If each parent can admit to himself that he doesn't have to be perfect, he will take a giant step toward helping the adolescent's moral development. The parents should let the adolescent see them in a moral quandary; in fact, it might even be very helpful to have the adolescent join in the discussion. The adolescent should be aware that each of his parents is an individual and, as such, has his own sense of morality. The parents may agree with each other on most things, but each may choose different values or emphasize different values in some situations. This awareness helps the adolescent to learn to deal with moral decision-making, builds up his own self-concept, and lets him view his parents as people to whom he can turn when he has a moral dilemma--all of which will help the adolescent's moral development.

HOW OFTEN SHOULD MORALITY BE DISCUSSED?

Many parents will set aside some time to talk with the adolescent about some moral issue and then expect that conversation to satisfy the adolescent for the rest of his life. Discussions on morality should be frequent. How frequent? As often as is needed by the parents, the adolescent or both. Morality is something humans deal with on a day-to-day basis. Because adults have a fairly well-formulated system of morality, they often don't dwell on their moral decisions. However, they do make them on a daily basis. The adolescent, because he is struggling to formulate his morality, focuses on his morality much more and to a greater degree than his parents. If he feels that he can discuss his morality in an *open, non-judgmental discussion*, he will seek his parents out to discuss his dilemmas. However, the conversation must have all three elements. First, it must be open in that the adolescent can say what he is truly feeling, no matter how much his parents may disagree. He should not have to hide any of his feelings. The conversation also must be non-judgmental. If the parents disagree with their adolescent's ideas and values, they can voice their disagreement, but they cannot condemn or punish the adolescent for his feelings. Third, the conversation must be a discussion or dialogue. It has to be a sharing between the adolescent and his parents. If it becomes a lecture by the parents, the adolescent will avoid future conversations about morality. If it becomes a monologue by the adolescent without any sharing by the adult, the adolescent will feel under analysis and shy away from future conversations. If the parents can hold the attitude that morality is not something to hide but is something to discuss openly, non-judgmentally, and frequently, the adolescent's morality can be positively influenced by his parents.

E. Basic Guidance Techniques for Helping Foster Adolescents in Their Moral Development

The adolescent's moral development is a very broad area to discuss. It includes such volatile topics as sex, drugs, stealing, lying, and physical violence. It is impossible to discuss every guidance technique which could be used in any of these situations. It also is impossible to discuss every situation in which there is a moral dilemma. The guidance techniques which a parent will use in any given situation will be based on the adolescent's needs, on what the parents feel comfortable in using, and on the individual circumstances surrounding each situation. What follows are some general guidance techniques which can be utilized for most moral dilemmas to help the adolescent in his moral development.

OPENING THE DISCUSSION

Adolescents approach their morality problems in many ways. Some will run readily to their parents for advice and understanding. Others will seek out their peers. Still others will prefer to deal with their problems by themselves. Even though it may be a very deep and personal matter, any person, especially an adolescent, will benefit from talking out his problem with an understanding and sympathetic listener. The adolescent who approaches his parents with his morality problems represents less of a problem area than the one who keeps his moral problems to himself. But adolescents keep their moral problems to themselves for many reasons. Sometimes they feel the problems are not important enough to take up their parents' valuable time. Sometimes they are embarrassed. Often they feel that their parents just won't understand. At other times the adolescents may just be confused and need to "think things out for themselves" before they can approach their parents.

The parents may observe their adolescent and notice that he is **disinterested, slow, and "not himself." At this point the parents have to be careful. If they push the adolescent too hard to talk, the adolescent may feel as if he were being** given the **"third degree" and being forced** into talking. However, if the parents say nothing and wait for the adolescent to come to them, the adolescent may feel that they really aren't interested in him anyway and keep his feelings and thoughts locked up inside of himself. The best approach for the parents to use is to let the adolescent know that they see that he is "not himself," to ask him if he would like to discuss his moral dilemma, and if he doesn't want to talk at that time, to tell him that they are available anytime he does want to talk with them. This is not an easy path to follow, especially if the adolescent looks really troubled. It is hard for parents to wait for the adolescent to come to them. However, this is the best course of action for the adolescent. It lets him know directly that his parents recognize that he has a problem, without their resorting to dropping hints. The adolescent gets the feeling that his parents are concerned and care about him, without feeling they are trying to smother him. This course of action also lets the adolescent take the responsiblity for seeking help for his own problems--something he'll have to learn to do as an adult.

KEEP YOUR COOL

What happens when, after the adolescent decides to talk about his moral dilemmas with his parents, his parents don't like what he has to say? He may admit to stealing or want to express his desire to try marijuana. His parents may consider both of these activities to be immoral. Most parents "go off the deep end." They become defensive, emotional, and dogmatic in their reactions. They often raise their voices, flail their arms, and make threats which they are sorry for later. In plain English, they lose control. This can scare the adolescent half to death. Instead of an open, understanding, non-judgemental discussion, he gets an unreasonable (at least in his eyes), overemotional monologue. His parents teach him well this way. What they teach him is that his parents are the last people on the face of the earth he wants to go to when he has a morality problem! If parents are going to deal with their adolescent's moral development and have any input into his system of moral values, they are going to have to learn to keep as calm and as unemotional as possible, even if the adolescent is professing something which they consider to be wrong. In the adolescent's terminology, his parents need to "keep their cool." This doesn't mean that the parents should accept from the adolescent a-morality which they consider to be wrong. It does mean that the parents should discuss the moral problem rationally, without becoming overemotional. If they can do this, their adolescent will feel that he is being heard and accepted. He will learn that his parents

trust him to be adult enough to have a moral discussion, that they will not treat him as if he were a child.

SEEING THE ADOLESCENT'S WORLD THROUGH HIS EYES

All too often, when the adolescent discusses his morality, his views or the justification for those views may see foolish, juvenile, or even senseless to his parents. Therefore, the parents may respond to the adolescent's discussion of morality as if it were being given by a little boy or girl, too young to really know what he is talking about. This will "shut the adolescent off," and he will stop approaching his parents with moral problems. A better tack for the parents to take is to try to see the situation from the adolescent's point of view. If a parent can remember what it was like when he, himself, was a teenager and can step into h.s own adolescent's shoes, he can better understand the pressures which are weighing on his adolescent. Parents must take into account their adolescent's limited experience, his need for peer approval, and his half-developed self-concept. These things will help the parents better understand their adolescent and the reasons for his view of morality.

ACCEPTING THE ADOLESCENT'S POINT OF VIEW

Once the parents can understand why the adolescent is holding the moral views he has voiced, the parents can find it easier to accept his point of view. Their accepting the adolescent's point of view does not mean that the parents are condoning something in which they don't believe, however. Nor does it mean that the parents are saying that the adolescent's views of the world are correct and true. Their accepting his point of view means that the parents are recognizing that their adolescent has developed a moral value and that for him that value may be valid. This gives the adolescent a sense of legitimacy as a person formulating his values and gives him the self-confidence to continue that process in the future. After he has this, the parents can and should express their own views, talk about other views, explain why they think the adolescent is wrong in his views, and even have a good moral argument with the adolescent. However, the key to the adolescent's acceptance of all those is his parents' acceptance of his point of view.

SHARING YOUR OWN VIEWS

After accepting their adolescent's point of view, it is important for the parents to express their views on whatever moral issue is being discussed. This lets the adolescent know that there are other legitimate viewpoints in the world, which he also has to accept. Furthermore, since the parents have developed their moral values and feel that they are the best values by which they can live, they have a right and, many would say, an obligation to "sell" these values to their adolescents. As with any good salesman, the parents will emphasize the good points and minimize the bad points. This is human nature and is to be expected. However, some important rules must be followed. If the adolescent does not "buy" his parents' values, they haven't failed and should not become hostile toward the adolescent. The ultimate value choice must remain with the adolescent. And the parents never should present their morality as objectively "right" and all other moralities as "wrong." Doing this presents an ultimatum to the adolescent: "Believe as I do, or you are wrong!" The better tack would be for the parents to present their morality as right for them and to explain why this is true, in their eyes. A rebellious adolescent could respond to the ultimatum approach by formulating his values in the exact opposite way, just to spite his parents. He is much less liable to do so if the second approach is used. The parents may "loose the battle," and the adolescent make a moral choice which his parents would not have made. However, in the long run the parents will "win the war" by opening up a dialogue between their adolescent and them which can carry over into his adulthood.

GOING OVER ALTERNATIVE VIEWS

After discussing the adolescent's moral values and the parents' moral positions, they all should discuss the multitide of alternative views which are possible to hold. Often the adolescent is aware of his parents' views, of his own morality, and of how the two contradict or complement each other. However, this is a narrow view of the world. There are other views which should be looked at. These alternative views may teach the adolescent (and his parents) about his own morality and its advantages or limitations. However, beyond that, it will be good training for the times when the adolescent will encounter people who have those views. In a discussion with his parents, the adolescent can take a much more objective view of an alternative morality than he could if a person who professed that morality were trying to "sell" the adolescent that morality. Furthermore, the process of considering alternative moralities is one which the adolescent will repeat throughout his adult life. It is better for him to learn how to do it under his parents' guidance than on his own.

REMEMBERING REALITY

Discussions about morality have a habit of drifting into the clouds, away from reality. Adolescents do this very frequently in their discussions. As was stated previously, any discussion of morality must be based upon reality and realistic expectations. The parents can't expect their adolescent to be superman. Neither can they expect themselves to accomplish the impossible. And the adolescent must be aware of both his parents' limitations and his own. All the lofty ideals and principles which can be discussed are not worth much if they can't also be lived by the adolescent.

DISCUSSING CONSEQUENCES

After covering the range of moralities, each moral viewpoint should be examined for its advantages and disadvantages. Every moral viewpoint has both "pros" and "cons." These should be examined, and both the parents' and their adolescent's feelings should be discussed. The adolescent then can proceed to make his moral choice on the basis of rational and more complete information.

Parents should be aware that there are two types of consequences: long-range and short-range. Short-range consequences are those that have an immediate effect on the adolescent and those around him. They may be such things as the immediate social approval and material gain from his shoplifting when he is urged on by his peers. Long-term consequences are the far-reaching effects a moral decision may have on the adolescent. These may be such things as the development of bad habits or long-term addiction to certain types of status. Both the long-term and short-range consequences must be considered. One of the major problems is that parents tend to focus on the long-range consequences while adolescents are much more aware of the short-range effects. Parents must push the adolescent to deal with long-term consequences, and they, themselves, must be aware of the importance of short-range effects to the adolescent. If this can be done, the adolescent will be able to engage in a well-rounded conversation about morality with his parents.

COMPROMISING

Sometimes, after all these discussions, the adolescent chooses values that are in conflict with his parents' values. Since adolescent and parents live in the same house, they should try, together, to set up a workable plan that will--to the best of their ability--accomodate each person's moral principles. This requires compromise on the part of the adolescent and his parents. The adolescent, for example, may wish to smoke, despite his parents' objections. At this point, it is easy for both parent and adolescent to get angry and storm out of the house. A better tack would be to compromise. Since it is the parent's home and they have the right to determine what goes on in their residence, the adolescent would not be allowed to smoke in the house. However, since the adolescent must choose his own values, when he is not in the home, the adolescent would be given permission to smoke, without his parents' criticizing him. Although this is just an example and more information would be needed in order to elaborate a true compromise, the reader should be able to get the idea of the type of compromise which is suggested. It is important for both the parents and the adolescents to realize that in most (but not all) cases of value difference between an adolescent and his parents that there is some "middle ground" between their two positions. Morality is seldom "black and white" but is most often "shades of grey."

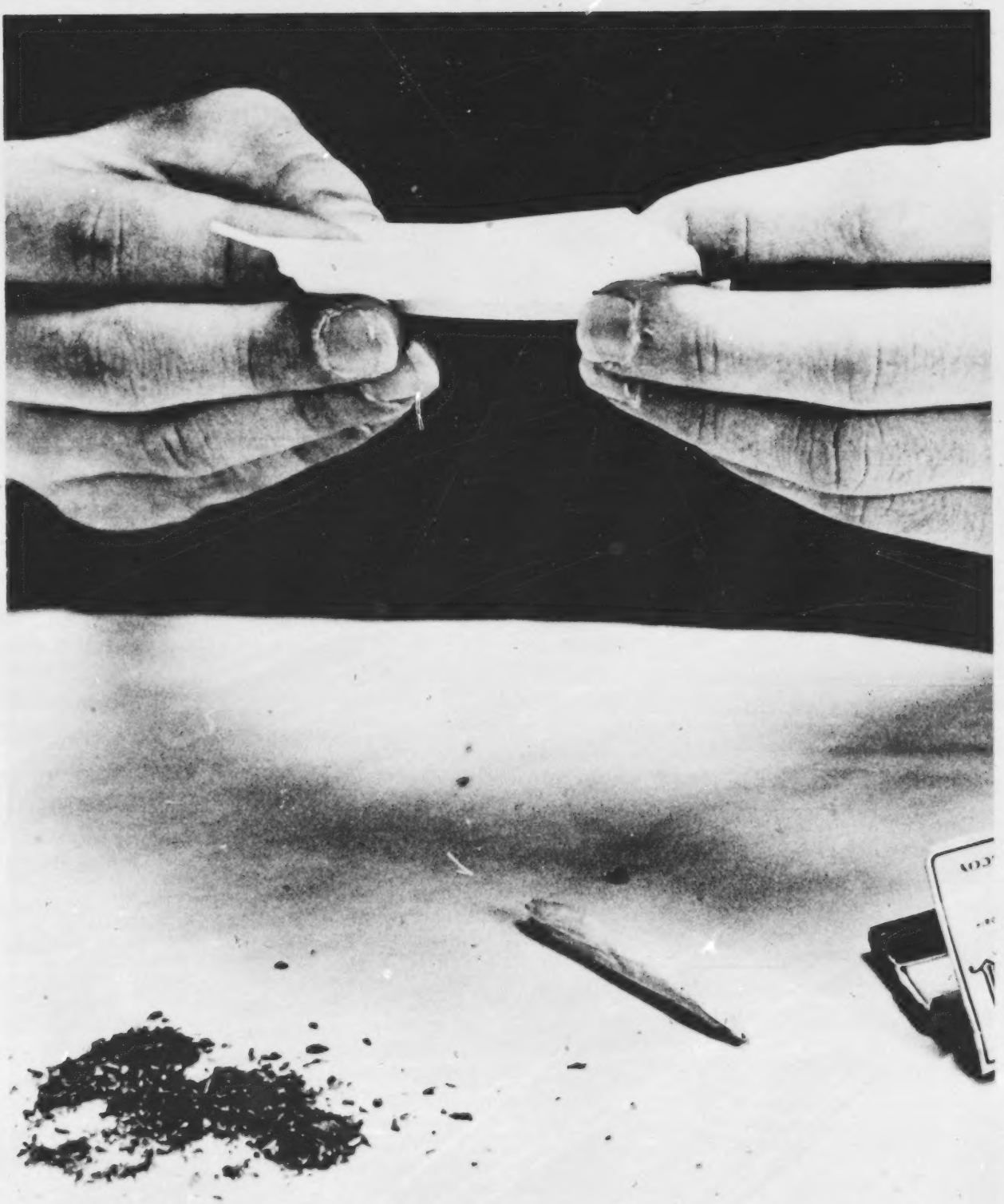
LETTING THE ADOLESCENT DECIDE

One of the hardest things for a parent to do is to let his adolescent decide something which the parent objects to and to sit by while the adolescent suffers the consequences of his actions. Parents want to help their adolescent and protect him from the things that they suffered in their own adolescence. It's hard for a parent to see his adolescent get into trouble and not be able to do anything about it. It is quite painful and unbelievably frustrating. However, there are some things which an adolescent must find out for himself. No amount of talking, advice, or statistics can convince the adolescent that he will end up suffering. He will have to learn for himself. If parents can let their adolescent suffer the natural consequences of his moral choices, the adolescent will learn hard lessons, but he will learn them. If parents can let their adolescent suffer the natural consequences of his moral choices, the adolescent will learn hard lessons, but he will learn them. If parents constantly try to protect their adolescent from his moral choices, he never will learn to take the consequences of his actions, he will not develop a good personal sense of morality, and he will be left defenseless once he leaves the influence of his parents. Although there are some catastrophic consequences which can arise from certain moral choices (i.e., premarital pregnancy, heroin overdose), most consequences, although they cause pain, are bearable and are good preparation for avoiding those moral choices with catastrophic effects. Ultimately, the adolescent must

have the responsibility for his own actions. Letting him suffer the consequences of his actions is good training for developing this responsibility.

DEALING WITH YOUR OWN FEELINGS

After all the talking, understanding compromising, and allowing of the adolescent to act upon his own moral decisions, the parent is always left with a nagging doubt: "Did I do the right thing?" If everything turns out the way the parents wanted it to, it is hard not to take all the credit for it: "When he was an adolescent, he was *your son*, the teenager. Now he's *my son*, the doctor." Parents should enjoy a share of the credit. They've earned it! However, they also should recognize the major part that the adolescent played in his own moral development. If things turn out worse than the parents had hoped, the parents should not shoulder all of the blame either. They could only provide an input and could not lead their adolescent's life for him. In other words, they must be realistic about their own feelings. There is a strong temptation to be either grandiose or catastrophizing. Either view is unrealistic and can be self-destructive to both.



APPENDIX A

ADOLESCENT DRUG USE AND ABUSE

THE NATURE OF DRUG USE

SCOPE OF THE DRUG PROBLEM

One of the major concerns of today's foster parents is the issue of drugs. The prospect of their adolescent's becoming dependent on drugs is most frightening for any parents. However, in order to deal with the adolescent drug issue, foster parents must understand the broader scope of drug use in our society.

We are members of a drug-oriented society. Such minor drugs as caffeine are so commonplace in our daily use that we hardly consider them drugs. However, caffeine is a stimulant, even though it is a mild one. Yet we take caffeine into our systems on a daily basis with every cup of coffee, cup of tea, or glass of cola that we drink. The typical adult in American society uses this type of drug on a regular basis. However, the abuse of these drugs is very small, and incidence of such things as caffeine addiction is rare. Therefore, although we are a nation of drug users, we are not necessarily a nation of drug abusers.

The adolescent also uses drugs. What specific drugs he uses is dependent on many factors, many of which will be discussed later in this section. However, the foster parents must remember a very important fact: *The vast majority of adolescents will not become drug addicts.* Many adolescents will never experiment with drugs. Most adolescents will have some drug experimentation--much of it is done out of curiosity--but will give it up shortly. Foster parents must learn to keep calm and not catastrophize their adolescent's drug use. However, those same foster parents also must be aware of the dangers of drug addiction. This puts the foster parents in an awkward position. They must be aware, yet not catastrophize. They must be concerned, yet not overconcerned. Their strongest ally in the fight against drug abuse is knowledge. This includes knowledge of the types of drugs that are used, the reasons for drug use, and methods of coping with drug problems.

THE TYPES OF DRUGS USED BY ADOLESCENTS

The first knowledge the foster parents must acquire is knowledge about the types of drugs that are used by adolescents. The more knowledge the parents have, the better off they are. Neither time nor space permits a complete treatment of what types of drugs are available to the adolescent. Therefore, the foster parent is strongly urged to purchase one of the excellent pamphlets or books that have been written about the types of drugs and their effects. One of the best sources for this type of material is the Do It Now Foundation. All of their pamphlets and books are excellent. The two books that will be of greatest interest are *Chemical Survival: A Primer for Western Man and Woman* and *The Conscientious Guide to Drug Use.* These books form a good, solid foundation of knowledge for foster parents. What follows is a brief, general overview of the major types of drugs which adolescents use.

NICOTINE

Nicotine is a stimulant. It is found in all cigarettes, cigars, pipe tobacco, and chewing tobacco. It stimulates the whole body's nervous system. It also damages lung tissue and nerve tissue. One of the main problems with nicotine is that it is very addictive. Ask any smoker how hard it is to give up smoking. When a smoker, who is used to a level of nicotine in his system, gives up smoking, he goes through withdrawal. He becomes agitated, nervous, sweaty, and often nauseous. His whole body is telling him that he craves the drug it has grown accustomed to using. This is the essence of withdrawal. Nicotine also can be psychologically addictive. Many people feel that they have to light up a cigarette whenever they feel under stress. If a teenager is worried about a school grade, he may light up a cigarette to "calm himself down."

ALCOHOL

Alcohol is a depressant. This may seem strange since we all know the person who goes to a party; drinks some alcohol; and acts lively, happy, and very uninhibited. But

this behavior results from the fact that alcohol is a "differential depressant"-- it doesn't affect the whole brain at once but affects different parts at different times. The first part of the brain that alcohol affects is the part devoted to higher levels of reasoning. This is the part of the brain that controls our ability to think ahead into the future and to think on an abstract level. When a person starts drinking, these skills are the first ones to go. He may lose his ability to think abstractly or to plan for the future after only one or two drinks. If the person continues to drink, the next area of the brain to be affected is the "midbrain." This part of the brain controls a person's emotions. When this portion of the brain begins to be affected, the drinker becomes "all emotions": he loses his ability to control his emotions. He may become quite sad, angry, or quite sexually stimulated. He becomes a bundle of extreme emotions. As the drinker keeps on drinking, the alcohol begins to depress his emotions, as well. He "slows down" and often will sit in a stupor. If he continues to drink, the alcohol eventually will affect his "hindbrain." This will cause the drinker to pass out. If the drinker consumes enough alcohol before he passes out and that alcohol strongly affects the hindbrain, this can result in an "alcohol overdose." Such an overdose can be fatal.

Alcohol does tremendous tissue damage to the body. It damages liver tissue at an alarming rate and also destroys nerve and brain tissue. "Kicking the alcohol habit" is a very long and hard process. Any member of Alcoholics Anonymous will be glad to address the problems of trying to conquer alcohol addiction. Any foster parent who has ever experienced a hangover knows a small sample of what an alcoholic goes through when he gives up alcohol. A hangover is an extremely mild withdrawal from alcohol. Multiplying his worst hangover by a couple of hundred of times will give a person an idea of what is meant by alcohol withdrawal.

Alcohol is the number one drug used by adolescents. More adolescents abuse alcohol than all the other drugs combined. Most adolescents drink alcohol to "get high."

MARIJUANA

Marijuana is a mild euphorant. It gives the user a feeling of ease and tranquility. The user may even feel grandiose. It usually is ingested by smoking. However, it also may be chewed or drunk in the form of "marijuana tea." Marijuana is the most popular of the illegal drugs. Most adolescents use marijuana for a "pot high." Though marijuana may become psychologically addictive, it is not physically addictive. It also does much less tissue damage than such drugs as alcohol. However, marijuana does slow down reaction time and distort perceptions; therefore, it is extremely dangerous to smoke marijuana and attempt to drive a car. Hashish or hash is a stronger form of marijuana with the same active ingredients. Although not as physically damaging or addictive as alcohol, marijuana can cause a very strong psychological addiction in an adolescent.

UPPERS

"Uppers" refers to a family of drugs that push a person's body to run on "overdrive." Uppers seem to give a person more energy. In reality, they simply push the body to use its reserve energy. Sooner or later the person's body must replenish that energy. For example, an adolescent who is studying for a test may "pop" one or two uppers to keep him awake all night. However, after the test his body will need to replenish the energy it used. At this time the adolescent's body will "crash," and the adolescent will have to sleep for an extended period of time. In order to avoid this crash, some adolescents will try to keep on taking uppers. This can wreck an adolescent's health. His body is not meant to run on overdrive all the time, so sooner or later he will "burn himself out." Uppers, particularly such very strong uppers as cocaine, can have an overdose potential, but in most cases the person's body just "wears down " instead of getting overdosed all at once. Although there is very minimal physical addiction, there is a very strong psychological addiction to uppers.

DOWNERS

Downers are just the opposite of uppers. They "slow the body down" instead of "speeding the body up." Downers are used most often to quiet a person who is in a state of anxiety.

Most mild downers are referred to as tranquilizers. Tranquilizers are readily available with a doctor's prescription. Therefore, many adolescents have access to their parent's tranquilizers in the family medicine cabinet. Though a tranquilizer is used to calm a person down when he is feeling upset, several tranquilizers, taken at the same time, will have an effect similar to drinking a large quantity of alcohol. Therefore, for many adolescents, taking downers is a simpler, cheaper, faster "high" than alcohol. However, depending on the type of tranquilizer, its physical addiction potential may be very high. And all tranquilizers are psychologically addictive. Tranquilizers also have a heavy overdose potential, especially when used with alcohol. The body

simply slows down until it ceases to function.

A second class of downers is the barbiturates. These are very strong depressants. They slow the body down in an extreme fashion. They are very heavily addictive. Most experts agree that withdrawing from barbiturates is the worst type of withdrawal that a person can go through. The overdose potential for barbiturates is also extremely high.

Both uppers and downers are used by a large portion of the adult population in our society. Therefore, many adolescents have ready access to both by means of their parent's prescriptions.

OPIATES

Opiates are also a form of downer. The most common opiates are opium, morphine, and heroin. In our society heroin is the most common. It is extremely addictive, both physically and psychologically. It also has a very high overdose potential. Although heroin sometimes is snorted or sniffed, the most common method of ingestion is injection. This brings in all the dangers of using hypodermic needles. If the needle is not sterilized--and typically it isn't--the user may wind up with infections or hepatitis. A poor hypodermic needle tip may break off into the blood stream, causing death. The user may inject air into his vein, causing an embolism and possibly death. However, even if the user knows how to use a hypodermic and has good "equipment," heroin itself is still an extremely dangerous substance. The body's dependence on heroin grows with each usage. What started out to be a five-dollar-a-day habit can turn easily into a fifty-dollar-a-day habit, over a short period of time. Withdrawal from heroin is an extremely painful and long process. Although few adolescents experiment with heroin, those who do can find themselves in trouble very fast.

HALLUCINOGENS

Hallucinogens are drugs which affect the chemistry of the brain. The end result of this is the distortion of messages within the brain. This can cause a person to hallucinate sounds, see brilliant colors in fantastic patterns, experience sensations of flying or falling, and confuse reality with his fantasy life. The most widely known hallucinogen is LSD. Many of the scientific findings about LSD are confusing. Quite frankly, we don't know how it works. And many of the findings about LSD have been distorted. LSD does cause brain tissue damage. However, it causes much less brain tissue damage than alcohol does. LSD does cause chromosomal damage. However, it causes less chromosomal damage than aspirin does.

The two key words when talking about LSD are "set" and "setting." "Set" refers to the adolescent's frame of mind. If the adolescent is calm and relaxed, his LSD "trip" will be calm and relaxed. If the adolescent is nervous and upset, his LSD "trip" may become violent or disturbed, resulting in a "bum trip." "Setting" refers to the environment that the adolescent is in when he is on his LSD "trip." The person on a "trip" is very conscious of his environment and very suggestible. If the setting is calm and serene and the adolescent is surrounded by friends, his "trip" will be a good one. However, if the setting is noisy and disturbing and the adolescent does not feel that he is in the company of good friends, he may have a "bum trip." One of the major dilemmas with hallucinogens is the fact that the adolescent may confuse reality with fantasy. If he is on the second floor of a house and someone suggests flying to him, the adolescent may attempt physically to fly out the window. This may result in a borken arm or leg. Therefore, a most important thing to remember about hallucinogens is the effect of "set" and "setting." There is little overdose potential, and there is little physical addiction to hallucinogens. However, there is a potential for psychological addiction.

GLUES AND SOLVENTS

Ounce for ounce, the most destructive of all the drugs are glues and solvents. The adolescent gets high on these drugs by inhaling their vapors. He may take a tube of airplane modeling glue, break it into a paper bag, place the bag over his face, and inhale. This will give him a very quick, intense "high." To maintain that high, the adolescent will continue to breathe in more vapors. Aside from airplane glue, adolescents will breathe the vapors of paint, gasoline, transmission fluid, or other petroleum-based products. All of these substances cause tremendous tissue damage to the lungs, nasal passages, and throat. Often, especially when the adolescent is inhaling something from an aerosol can, this use may result in death. Of all the forms of drug use, inhaling glue and solvents is the lowest end of the spectrum. Even heroin addicts look down on glue sniffers.

These are some basic facts about the drugs that adolescents often use. Once again it must be emphasized that the foster parent should seek out additional reading materials

in order to understand fully the nature of these drugs.

Reasons for Drug Use

LOW SELF-CONCEPT

Though almost any adolescent may *use* a drug, most of the adolescents who *abuse* drugs have low self-concepts. These adolescents seem to feel that they have no control over their own lives. They feel that they are not competent to control their own destinies. Therefore, they use a drug as a "psychological crutch." If an adolescent feels inadequate about dancing at a party, he may get drunk enough to let his emotions take over. In that condition he will be confident enough to attempt to dance. He may "pop" an upper in order to study for a test. He may take a downer in order to escape from the world. Such an adolescent feels incapable of handling problems with which normal adolescents can cope. Therefore, whenever this adolescent feels inadequate, he leans on his psychological crutch and takes a drug.

EXTERNAL LOCUS OF CONTROL

A person with an "external locus of control" believes that he is controlled from the outside. A person with an "internal locus of control" believes that he has control over himself. Most drug abusers have an "external locus of control." They feel that others influence them more than they influence others. If faced with a problem, they seek something outside of themselves to help them cope with that problem. Therefore, drugs are an easy answer to the person with an "external locus of control." He may put a pill into his mouth and swallow, but it is the drug, not him, that alters his psychological mood. He may feel lonely and incapable of getting out of his loneliness. Therefore, he may smoke a "joint" of marijuana and feel euphoric. He reasons, "The drug has got me out of my depression."

MASS MEDIA

The typical adolescent is bombarded with advertisements about drugs. He is told, in essence, "better living through chemistry" over and over again. A magazine tells him that he will "be a man" if he smokes their cigarettes or drinks their alcohol. The television informs him of the ease of taking sleeping pills. Even in the content of the television shows he watches or the movies he sees, drugs are a way of life to many of his heroes. The mass media bombards him with examples of drug-taking behavior.

PEERS

One of the strongest influences on the adolescent during his teenage years is his peers. If the adolescent's peers do not take drugs or if they only experiment with drugs occasionally, the adolescent seldom will become addicted. However, if the adolescent's friends are heavy drug takers, the adolescent often will follow their example. Much adolescent drug taking is very socially oriented. Sitting around in a circle and smoking a "joint" of marijuana is a social activity. The "joint" is passed from one person, who inhales, to the next person. In such a situation there is a lot of social pressure upon the adolescent to try marijuana. It is hard for an adolescent to take the "joint" and pass it on without smoking it himself. This just does not happen in the adolescent's world. Most foster parents have experienced being at a party where everyone was drinking. They have felt the social pressure placed upon them by the hostess who approaches them and asks, "What will you have to drink?" In this situation there is social pressure placed upon them to order something alcoholic. The adolescent feels the same type of pressure. And peers have an even greater influence upon the behavior of the adolescent than they do upon the behavior of adults.

FAMILY

The other major influence on the adolescent's drug-taking behavior is the family. Most research shows that adolescents first "turn on" with things found in their parent's medicine cabinet. The first and probably most influential example the adolescent has of drug taking is typically his parents. If his parents are heavy drug takers, the adolescent will follow their example and also be a heavy drug taker. Knowing this, most foster parents probably will wonder, "Does that mean I have to give up all drugs?" The answer to that question is "No." The foster parent who takes an occasional drink for enjoyment or "pops" an aspirin when he has a headache is not a bad example. The foster parent who uses drugs as a "psychological crutch" sets a bad example for his adolescent. This includes the foster mother who must have a smoke every time the kids get on her nerves. It also includes the foster father who has to have his drink when he comes home from work each day. The adolescent looks at his foster parents and reasons, "If they're so powerful and need a psychological crutch, then I must need

one, too." Therefore, the adolescent feels justified in using drugs to cope in his own life. All the lectures, statistics, and shouting in the world will not alter the fact that the adolescent has witnessed his foster parents using drugs as a psychological crutch. If his foster parents lecture him on the evils of drugs and yet use drugs themselves, the adolescent will label them as "hypocrites," ignore their words, and follow their example. In the adolescent's eyes the adult who lectures about the evils of marijuana while smoking a cigarette is being hypocritical.

Coping with the Drug Problem

There are many ways to help the adolescent cope with the drug problem. Any of the techniques discussed in the foundations book or the rest of this curriculum will be helpful. However, there are three major methods of helping the adolescent deal with drugs.

EDUCATION

The foster parent should become informed about drugs--their use and abuse. He should remember that when it comes to drug use, knowledge is strength. *It's what you don't know that can hurt you!* Whenever possible, the foster parent should seek out professional advice. He then should make an effort to pass the information along to his adolescent. He should try to open up a line of communication with his adolescent. As long as he and his adolescent can work as a team and not as adversaries, they can deal with the issue of drug abuse in a positive fashion.

EMPATHIC UNDERSTANDING

Foster parents tend to see the world through adult eyes. Adolescents tend to see the world through the eyes of a teenager. However, when dealing with issues of drug use and abuse, foster parents must learn to see the world through their adolescent's eyes. They must try to learn to "feel with" their adolescent. It would be very easy for a foster parent to tell his adolescent, "You don't have to take that 'joint.' Just tell them you don't want it." But if the foster parent can think back to when he was an adolescent, he will recognize that going against group pressure is much harder for an adolescent than it is for most adults. The foster parent also must learn to remember what it was like to be young and want to experiment with new things. This is not to say that the foster parent should give in to his adolescent. He just should recognize the scope of the demands that he places upon his adolescent. If he can "put himself in his adolescent's shoes," he can "feel with" the adolescent instead of lecturing *at* him.

SETTING LIMITS

No adolescent functions well in a house without limits. Therefore, the foster parents must sit down with their adolescent, and the three of them must decide what limits are appropriate. The foster parents will hold the ultimate authority. The adolescent must realize this. However, it also is important for the foster parents to legitimize the adolescent's feelings and thoughts, and it is important for the foster parents to recognize that their adolescent may wish to set limits upon their behavior. For example, a foster parent may be very upset about his adolescent's marijuana smoking. When confronted with this, his adolescent may respond, "I'll quit my marijuana smoking if you'll quit your cigarette smoking." This foster parent then is faced with an interesting dilemma. How badly does he want his adolescent to stop smoking marijuana? If he wants it badly enough, is he willing to give up his own cigarette smoking? There is no "hard and fast" rule for this type of compromise. Each family must make its own decisions. However, regardless of the types of decisions made, limits will have to be placed upon drug use in the household, both for the adolescent and his parents.

The information presented in this appendix is designed to serve as an example of a specific problem area in moral development. There is much research in the area of drug use and abuse among adolescents. It would be impossible to summarize all of the information which is available. Therefore, it is strongly suggested that additional materials from the resource list in the back of this curriculum guide be used. It is crucial that foster parents be able to explore fully the issue of drug use and abuse. It is only through much time, much patience, and a lot of energy that the lines of communication between adolescent and foster parent about drug abuse can be open.

APPENDIX B
PREMARITAL SEX

THE NATURE OF PREMARITAL SEX

There was a time in the history of man when premarital sex was not particularly a problem. Since life expectancy was short and preparation for adult life was not as complicated as it is today, people married at a very young age. The age of sexual puberty and the age of marriage coincided nicely. However, in today's world, premarital sex is a major moral question. In most cases the adolescent, who matures at ages twelve through fourteen, must wait until his late teens or early twenties to marry. There is a period of time --which may range from approximately two to ten years--when the adolescent is physically ready for sex but when society does not legitimize his sexual drives or needs. Therefore, the adolescent is faced with a major moral problem.

The information presented in this section is designed to help the foster parent better understand the issue of premarital sexuality. Volumes of literature have been written about premarital sex in American society. There is no way to summarize all this information here. Therefore, this section contains information on some of the more important facts about premarital sex in the adolescent years. For the foster parent who is faced with an adolescent having premarital sexual problems, it is strongly suggested that he follow two crucial steps. First, he should try to get additional knowledge about this problem area. Some of the resource materials listed at the end of this curriculum guide will help the parent in this endeavor. Second, the parent should seek professional advice. Many parents make the mistake of trying to deal with their adolescent's sexual problems by themselves. They often wind up hurting both the adolescent and themselves. Seeking the advice of a counselor may be both time consuming and costly; however, in the long run, it is worth it.

PREMARITAL SEXUAL BEHAVIOR

HOW OFTEN?

Adults in our society often have confused ideas about the nature of adolescent premarital sex. Some adults are quite shocked to learn that any premarital sex is going on at all. Other adults seem to believe that life is one big premarital sex orgy for the adolescent. Neither of these ideas is correct. The majority of adolescents in American society will engage in some sort of premarital sexual behavior. However, scientific studies of premarital sexual behavior differ widely in their estimates of the exact percentage of adolescents who are engaging in premarital sex. Recent research estimates anywhere from fifty-two percent to eighty-eight percent.

There are obviously many factors that play a role in determining whether or not an adolescent engages in premarital sex. For one thing, when speaking about premarital sex, it is important to define what sexual activity we are talking about. Almost all male adolescents and two-thirds of the female adolescents engage in masturbation at some time during their teenage years. Some adolescents will engage in premarital sexual intercourse. Other adolescents will avoid sexual intercouse, yet engage in premarital sexual petting. "Petting" is a term used to define any physical activity between two people that's specific goal is sexual arousal and enjoyment. Among adolescents, "petting" most often refers to the manual stimulation of the genital areas. However, petting also may include such activities as oral/genital sex. In this manner, an adolescent who has been told to value his virginity before marriage can remain a "technical virgin" although he has engaged in sexual activity with several partners. He also avoids the problems of a premarital pregnancy.

There seems to be an order to premarital sexual activity. A couple first enters into the sexual realm by kissing and hugging. They then may proceed into more involved kissing and prolonged embracing. The couple then may engage in light petting. This most often means the manual stimulation of the girl's breasts. The couple then may proceed to manual stimulation of the genital areas, eventually leading to orgasm. Finally, the couple may progress to sexual intercourse. It is *crucial* that the foster

parent understands that this *may* be the road his adolescent follows. However, the adolescent also may stop anywhere along this road! Many adolescents never progress beyond light kissing and hugging. Some adolescents "draw the line" at light petting. Still other adolescents consider themselves to be perfectly moral if they engage in heavy petting but stop before intercourse. Many adults fear that once their adolescent kisses a member of the opposite sex, he will hop into bed with her. This is called catastrophizing. The vast majority of adolescents take sex very seriously. Any decision to progress along the sexual road to intercourse involves much "soul searching" on the part of the adolescent. Many adults also have the mistaken notion that adolescents are constantly having sex. In most cases, it is rare to find an adolescent who is engaging in sexual intercourse more than twice a week, though this may be the case if the couple either is "going steady" or is engaged. However, it is seldom the case among casual daters. The sexual life of the single adolescent is much more irregular than the sexual life of the married adult. An adolescent might be engaging in sexual intercourse several times a week during one month. However, he then might break off with his sexual partner and not engage in sexual intercourse for several months afterward. Therefore, how often the adolescent engages in premarital sex is highly dependent upon many factors. There are times when the adolescent's sexual life may be very active and varied. However, there also may be times when that same adolescent's sex life is nonexistent.

WITH HOW MANY PARTNERS?

Many adults assume that the adolescent who has engaged in premarital sex is automatically promiscuous. They assume that the adolescent who has sex with one partner will have sex with anyone. They seem to be working on a principle of "all or none": either the adolescent engages in no premarital sex, or it is expected he will engage in premarital sex with everyone. *Not only is this attitude completely erroneous, but it is also highly destructive!* Adolescents are very choosy about their sexual partners. Most often sex occurs between two adolescents who have some degree of affection and commitment to each other. The large majority of adolescents in American society does not condone the "one night stand," which is practiced totally for the purpose of having sexual gratification. Very few adolescents are promiscuous in the true sense of the word; they do not have sex with many partners but confine themselves to sex with one very special partner. In the context of a relationship, an adolescent may have sex with a member of the opposite sex. And that relationship eventually may wind up ending. The adolescent may find a new relationship and engage in sex in that relationship. Then the adolescent will have had sex with two members of the opposite sex. However, each time was in the context of a relationship, and neither was over the same period of time.

The truly promiscuous adolescent engages in sex in order to make up for some personal deficiency. A teenage girl may feel that she is unattractive and may use sex as a means of getting dates. A teenage boy may feel inadequate and use sex to give him a sense of accomplishment. Although these motives exist in every human being, they are the major and sometimes only motives for the promiscuous adolescent. This type of adolescent should seek the advice of a professional counselor. However, most adolescents are not promiscuous and tend to look down on those who are. The person who indiscriminately jumps from one bed to another, strictly for the sake of sexual pleasure, is not valued by either the adult society or the adolescent society. Fortunately, *promiscuous adolescents are in the very small minority.*

SEX DIFFERENCES

Whenever people discuss premarital sex, one of the first questions to be addressed is whether they are speaking about males or females. In American society adolescent boys grow up in quite a different world than adolescent girls. Boys are taught to enjoy sex. They are told by the society that their sexual organs are "to have fun with." As a matter of fact, most American adolescent males not only feel that they *can* have fun with sex but also feel that they *must* have fun with sex; there is a heavy expectation for the male adolescent to "push" actively for sex and to seek out sexual conquests. The teenage girl in our society gets quite a different set of messages. She is told that her sexual organs are not only a means to have fun but also a means to reproduce the human race; for many adolescent girls, separating sex from birth and reproduction is an extremely hard task. Many adolescent females are taught that sex is something males enjoy and females tolerate. And just as the males are taught to push for sex, the females are taught to keep the males from having sex. To use an analogy, the adolescent male is the automobile accelerator, and the adolescent female is the brake. Although these differences between adolescent males and females are shrinking, in many adolescents they are still quite prevalent. And though a male might be quite sensitive and

a woman may be quite liberated, they still will have to struggle against years in a culture which has produced a societal sexual double standard.

GEOGRAPHICAL DIFFERENCES

In many cases the geographical location where the adolescent grew up can have quite an impact upon his premarital sexual behavior. Adolescents residing on the East Coast or West Coast of the United States tend to have sex sooner and with more partners than those adolescents in the middle of the country or in the South. This is due, primarily, to the dating patterns which exist in these various geographical locations. In the Midwest it is typical for adolescents to become sexually involved with persons whom they have dated for a long period of time. When that relationship breaks up, the adolescent typically enters into another long-term relationship. On the West Coast an adolescent may become sexually involved with a person whom he has dated for only three months. When that relationship ends, the adolescent will move into another three month relationship. The difference is not in the amount of sexual behavior, nor is it in the level of commitment required for that sexual behavior. The difference lies in the fact that West Coast teenagers tend to go steady over a shorter period of time than their Midwest counterparts. Similar differences are found when contrasting urban adolescents with their rural counterparts. Those adolescents from rural neighborhoods or small towns tend to date steadily over a long period of time. Adolescents from urban settings tend to go steady over a shorter period of time. These differences in dating patterns can have a profound effect upon the adolescent's premarital sexual behavior.

PREMARITAL SEXUAL ATTITUDES

When discussing the morality of premarital sex, foster parents must look beyond premarital sexual behavior to the adolescent's premarital sexual attitudes. An adolescent may feel morally justified in engaging in premarital sexual intercourse, yet he may not have had the opportunity to find a sexual partner. Therefore, he won't be engaging in any premarital sexual behavior. Another adolescent may engage in premarital sexual behavior, even though he thinks it's wrong. This may be because of group pressure or because of pressure from a boyfriend or girlfriend. Therefore, to understand the true moral choice with which the adolescent is faced, the foster parent must understand the types of premarital sexual attitudes which adolescents in America hold. Basically there are five different types of premarital sexual morality.

1. *Abstinence*--The first type of morality the adolescent can choose is abstinence. Put in very simple terms, the abstinence standard of premarital sexual morality states, "Any sex before marriage is immoral." Almost all adolescents have had some contact with this premarital sexual standard. This is the premarital standard that is voiced most often by society's institutions (churches, the legal system, and formal social organizations). Most parents ask their adolescents to follow this standard. The logic of this standard is really quite simple. The adolescent makes one commitment: never to have sex before marriage. This commitment takes care of all situations and all circumstances. However, this is not an easy standard to hold in today's sexually-oriented world. Depending upon the characteristics of the sample used in the study, most research estimates the percentage of adolescents that hold the abstinence standard to be between twenty-five and fifty percent of the adolescent population.

2. *The Double Standard*--Although most of society's authority figures "pay lip service" to the abstinence standard of premarital sexual morality, they really believe in the double standard. The double standard is also quite simple. Sex before marriage is all right for boys, but not for girls. Girls are expected to follow the abstinence standard, and boys are supposed to have fun with their sexuality. This is the standard that is followed by the majority of the people in America. The adolescent male who engages in premarital sex is said to be "sowing his wild oats." The adolescent female who engages in the same sexual behavior is called a "slut." There seems to be a problem with this system, however. If all the boys can engage in premarital sex and all the girls can't, who supplies the boys with their sexual experience? To the person who believes in the double standard, the answer is quite simple. All women are divided into two distinct groups: the "good girls" and the "bad girls." A "good girl" is a girl who does not engage in premarital sex and who is eligible for marriage. A "bad girl" is a girl who engages in premarital sex and is, therefore, an "easy lay." The girl who engages in premarital sex once is considered promiscuous. This poses another problem. As stated before, most girls who engage in premarital intercourse are not promiscuous. Therefore, a person who believes in the double standard can mislabel an adolescent female very easily. This is unfair to the adolescent male, who may treat the girl only as a sex object. It is also grossly unfair to the adolescent girl herself. It puts the adolescent female in a double bind.

If she wants to be a "good girl," she must pretend that she has no sexual desires. If she admits that she has sexual desires, then she may be labeled a "bad girl." This morality is very detrimental to interpersonal relationships. It creates a wall between the adolescent male and his female counterpart. However, it is a standard that is reinforced in countless little ways in our society.

3. *Permissiveness without Love*--The permissiveness without love standard of premarital sexual morality is most often referred to as the "fun morality." Its basic views are purely hedonistic. It propounds that sexual gratification is good and justifiable anytime, anyplace, and with anybody. It is purely sex for sex's sake. The logic of this standard is very elementary. People are expected to engage in sex anytime they feel like it. There are no "ground rules" for having sex. Telling another person what he wants to hear so that he will have sex with you is perfectly permissible. Although the fun morality is glamorized in many "girlie magazines" and many Hollywood movies, very few people in the society and very few adolescents actually hold this standard.

4. *Permissiveness with Love*--The permissiveness with love standard of premarital sexual morality is the most popular premarital sexual standard among adolescents. Estimates are that as high as 68 percent of the adolescent population hold this standard. In its simplest terms, the permissiveness with love standard basically states, "Sex equals love." Under this standard, sex within the context of a loving relationship is both moral and right. Sex outside the context of a loving relationship is considered to be immoral. This is a much more complicated sexual standard than the previous three. The adolescent cannot make a moral choice that will serve him on every occasion. He must address the question of "love." Is he in love with his partner? Is she in love with him? If the answer to both these questions is "yes," then sex is morally justifiable. However, if he has doubts about his own love or the love of his sexual partner, sex becomes immoral. It is hard for the adolescent to assess whether he is in love or not. He must deal with some very abstract feelings. These can be, at best, confusing to him. Furthermore, he also must make a similar assessment about his partner's feelings. To do this, he must be able to place himself in the position of his partner. This is a very complicated process requiring a high level of cognitive moral development. It also requires periodic reassessment. However, the majority of the adolescent population seems to be capable of making this choice and seems to embrace this morality eagerly.

5. *Non-Exploitive Permissiveness*--The most complicated of the premarital sexual standards is non-exploitive permissiveness. In fact, it is so complicated that less than 20 percent of the adolescent population will follow this standard. For the adolescent following the non-exploitive standard, the key word is not "love" but "exploitation." The adolescent following this type of standard does not require a loving relationship in order to engage in sexual behavior. However, any sexual exploitation is immoral. If an adolescent male loves an adolescent female and they decide to have sex together, it is moral. If neither loves the other and they decide to have sex together, that is also morally correct. However, if the male desires both sex and a relationship and the female desires only sex, any sexual relationship between them would be immoral. Sooner or later, one would end up exploiting the other. To the adolescent holding the non-exploitive permissiveness standard, careful scrutiny must be given to his motivations and the motivations of his partner. If the motivations for having sex are the same, sex is moral. If the motivations are not the same, then one party will exploit the other part, and sex is immoral. This is an extremely complicated standard to follow and put into practice.

Reasons for Premarital Sexuality

Obviously, the main reason for engaging in premarital sex is that "it feels good." Sex "feels good" not only on the physical level but also on a psychological and a social level. It is nice to have sexual feelings and to have an orgasm. It is also nice to know that another human being cares enough to share something as intimate as sex with you. Furthermore, sex also can be a status symbol among an adolescent's peers. The morality of premarital sex is not a simple matter. It is complicated and must be looked upon from many different angles.

PERSONAL REASONS

Much of the adolescent's desire to engage in premarital sexual behavior comes from within himself. Although his reasons may be altered by his family or friends, they originate from within the adolescent.

PHYSICAL SEXUAL GROWTH DURING ADOLESCENCE

When the adolescent reaches puberty, his body undergoes many changes. Many of these changes are specifically sexual in nature. The boy's penis begins to grow. The girl's breasts begin to bud, and she experiences her first menstrual period. These changes make the adolescent very aware of his own sexuality. He becomes very conscious of sex and is very easily aroused. For the first time the adolescent has to come to grips with himself as a sexual human being. He may become frightened of this and withdraw from sex. At the other extreme, the adolescent may become preoccupied with sex and masturbate frequently. In either case the adolescent needs added help. It is hard to undergo such extreme changes without turning to someone for hlep.

1. *Enhancing Self-Esteem*--For many adolescents sex is the primary way they get "ego release." Most adolescents do not like themselves during their teenage years. Sex is a way of feeling good about themselves. This is more than just a physical process. The thought that another person feels good enough about the adolescent to share sexual relations with him enhances the adolescent's self-esteem. It makes him feel wanted, loved, and important. Furthermore, the knowledge that the adolescent can feel good about someone else also makes him seem more worthwhile as a human being. These feelings are typical of any adolescent. However, some adolescents have a self-concept that is so low that they feel as though they must engage in premarital sex in order to be accepted. Such an adolescent may quickly become a sexual object. In this case sex may build his ego over the short run, but it will tear it down in the long run. This type of adolescent needs help. A counselor should be consulted.

2. *The Developmental Tasks of Adolescence* The primary developmental task of an adolescent is to establish his own independent identity. To many adolescents premarital sex is a way of achieving this goal. Premarital sex is very intense and very intimate, yet it is most often done without the advice, sanction, or interference of adults. Therefore, the adolescent feels independent. Defining his premarital sexual morality and conducting his premarital sexual relationship gives the adolescent a sense of independent accomplishment. It also helps to establish his sexual identity. For many adolescents premarital sexual relationships will be their first step toward acting like an adult.

EXTERNAL INFLUENCES

The establishment of a premarital sexual morality never occurs in a vacuum. Many external factors will influence the adolescent greatly in his decision. The influence of each individual factor will differ from adolescent to adolescent.

1. *Mass Media*--In many ways we are a sexually-oriented society. Much of the sex in the mass media is very overt, such as "X-rated" movies, pornography shops, and "girlie magazines." However, much of the sex in the mass media is very subtle. The use of a beautiful woman in a car advertisement to sell automobiles is an example of this. Some of the messages that the adolescent receives from the mass media are "Sex is fun" and "Sex is easy." However, many other messages, which are much more subtle, also may come across to the adolescent. The adolescent may view a television show in which the female is portrayed as suffering for her sexual needs while the male receives no punishment. This type of show will reinforce the double standard in the adolescent's mind. One of the major problems with the mass media is the fact that it fosters unrealistic expectations in adolescents. Most love stories present an over-romantic view of sex. Most pornography presents an unrealistic "fun morality" view of sex. Therefore, the adolescent must learn to distinguish between the unrealistic images presented by the mass media and real life.

2. *Peers*--Adolescents often are influenced strongly by their peers in the formation of their premarital sexual morality. In the male adolescent subculture, sex has a high status value. The teenage male who is sexually experienced gains status from his peers. If the girl is a very highly desirable girl in terms of peer group status, the adolescent will gain even more status points. Among some adolescent female groups, sex is also a status. However, in most female peer groups, commitment in a relationship brings far more status. Therefore, when dating, adolescent males and females often exchange sex for commitment. If a boy gives a girl some commitment, he often will get some sex in return. The girl who gives a boy some sex often will get some commitment in return. Although this may sound crude, it is very much a part of adolescent peer group life.

3. *Family*--The family is a major source of sexual knowledge for the adolescent. To the adolescent, non-verbal learning from watching examples is extremely important. The best sex education that an adolescent can receive is watching his parents interact with each other. When the adolescent watches Dad pat Mom on the "rear end" and sees that Mom obviously likes it, he learns something about the warmth of sexual feelings between two adults. There is more learning that takes place in that one instant than all the sex education courses in which he may enroll later. If sex is an open topic in the family, the adolescent will have someone to run to when he faces sexual dilemmas. If sex can never be mentioned in the home, the adolescent may be left to make his sexual choices on his own. Therefore, it is important to promote free discussion within the family of sexual ideas and sexual standards of morality.

4. *Religion*--An adolescent's religion also may have a major impact upon his premarital sexual morality. Many adolescents will choose their premarital sexual morality according to the dictates of their church. Still others will ignore their church entirely. And many other adolescents will deliberately choose a premarital sexual standard that is in direct conflict with their church's standards. In the area of premarital sexual morality, the adolescent's church must be cautious not to be too authoritarian. Most adolescents will respond very negatively to this. If the church is to make a positive impact upon the adolescent, it must present its premarital sexual moral values in a logical, adult way to the adolescent. This is the type of argument to which the adolescent will respond best.

Coping with Adolescent Sexuality

A major concern of foster parents is to help their adolescent cope with his own sexuality. The adolescent's sexual development is too important to leave to the adolescent to handle on a trial and error basis. It is imperative that the adolescent and his foster parents be able to talk about the adolescent's sexual morality.

EDUCATION

Foster parents often go to extremes when dealing with an adolescent's premarital sexual morality. Some foster parents refuse to discuss sex. Other foster parents try to push their values down the adolescent's throat. Neither of these approaches is helpful to the adolescent. The foster parent should seek to educate the adolescent and, in that process, learn from the adolescent also. The foster parent should not run away from facts but present them as objectively as possible. When discussing premarital sexual standards, the foster parent should elaborate all five premarital standards. He should then elaborate more on the standard which he favors most, explaining to the adolescent why he considers this standard morally correct. This will enable the adolescent to discuss the full range of possible moral standards. It also will enable the foster parent to make maximum input into the adolescent's choice of premarital sexual morality. The adolescent may ask his foster parents questions about sex which are very sensitive or embarrassing. If the foster parents can handle these questions with ease and without getting upset, this non-verbal part of the response also will tell the adolescent that sex really is a proper topic for discussion. This will help the adolescent approach his foster parents with problems in the future.

EMPATHIC UNDERSTANDING

The foster parent must understand that he sees the world through adult eyes. The adolescent sees the world through adolescent eyes. What may seem very foolish to an adult foster parent may be very crucial to an adolescent. A foster parent may smile over his daughter's anxiety about a kiss. However, he must remember his own anxiety about kissing at that age. If the foster parent can put himself "in the shoes" of his adolescent, he can gain insight into his adolescent's sexual world.

SETTING LIMITS

The foster parent must take the responsibility of setting limits on his adolescent. In doing this he should enlist the aid of the adolescent and be willing to talk about his own feelings about the adolescent's behavior. Together, they can work toward realistic limits for both the adolescent and his parents. The foster parent must be willing to realize that the adolescent may engage in behavior to which the foster parent objects. The adolescent must realize that many of his desired sexual behaviors will not be tolerated. However, neither the parents nor the adolescent can take an adamant stand. There must be room for flexibility and compromise. Neither can impose his will completely on the other.

PREPARING FOR THE ADOLESCENT'S FUTURE SEXUAL LIFE

Many foster parents are so busy coping with the adolescent's immediate sexual problems that they fail to remember that the adolescent is in training for his future sexual life. All education, discussions, and rules should be geared toward the development of the adolescent's sexual morality. For a given time the adolescent may become very hedonistic and self-oriented. However, this may be just a passing phase of adolescence. The foster parent should never attempt to lie to the adolescent in order to prevent an immediate sexual crisis. In the long run this will come back to haunt the foster parent. He may "win the battle but loose the war." The foster parent must remember that "dealing with one's sexuality" is a full-time job for the rest of the adolescent's life.

DISCUSSION QUESTIONS

A. Suggestions to the Instructor

1. These questions are designed to help foster parents better understand the area of moral development. **Remember, the purpose is to start discussion, not** to stop it.
2. Read the questions and possible answers without giving your comments; allow the foster parents to comment on each answer. Remember to accept and encourage the foster parents' comments. If they feel that their thoughts are not accepted, the foster parents may not participate in the discussion.
3. Ask for further discussion or comments from others--"Does anyone else have an idea?"
4. If a foster parent gives a one or two word answer, you may want to draw more information out about his answer. You can ask the foster parent to elaborate by asking "Why do you think this is necessary?" or "Why do you think the adolescent (or parent) did that?"
5. Discuss all the possible answers given for each question. It is just as important for the foster parents to know which responses are wrong and why they are wrong as it is for them to know which are right.
6. Discuss *why* a response is wrong or right. Don't let the foster parents be satisfied with a simple "right answer." Teach the foster parents to question and challenge each answer.
7. Do not give these questions to the foster parents to do on their own. The answers are complex. Most of the foster parents' learning will occur when all aspects are considered under the guidance of the instructor and with the added input of the other foster parents.
8. Present the questions one at a time so that the foster parents will focus on each question. An opaque projector will allow you to conceal all questions except the one being discussed, or you may want to reproduce the questions on index cards--one question to a card. These methods are preferable to handing out a copy of all the questions because there is a tendency for the foster parents to look ahead and miss some of the discussion.
9. After each set of discussion questions is an instructor's guide that suggests appropriate answers to the questions. These are not the only answers, however, nor are they to substitute for the more complete picture of moral development presented in the previous text. But they will give direction and help promote discussion.
10. Remember, the purpose of these discussion questions is not to think for the foster parents but to teach the foster parents how to think for themselves.

b. DISCUSSION QUESTIONS--THE NATURE OF MORAL DEVELOPMENT IN THE ADOLESCENT YEARS

Check Your Understanding

Below are questions on the general nature of morality in the adolescent years. Choose the best answer for each question. Several answers may be correct.

1. When the adolescent discusses morality, he will
   _____a. Totally accept the morality of his parents and teachers.
   _____b. Act in ways which may seem "out of character."
   _____c. Accept the morality of his peers.
   _____d. Act as if morality were not important to him.

2. To the foster adolescent, morality
   _____a. Is the result of the influence of many sources.
   _____b. Is the same as his foster parents' morality.
   _____c. Has a sense of urgency about it.
   _____d. Will be influenced by previous foster home placements.

C. Instructor's Guide to Discussion Questions on the Nature of Moral Development in the Adolescent Years

1. Adolescent morality

   false a. **The adolescent may accept parts of his parents' or teachers' moralities, but he seldom will accept all of someone else's morality.**

   true b. Because the adolescent is in a state of transition, he may try on many different moral "roles," which may be quite different from one another.

   false c. The adolescent may accept parts of his peers' morality but, in the long run, seldon will accept all of other's morality.

   true d. In order to protect themselves from not liking themselves, many adolescents--particularly early adolescents--will act as if morality were not important to them.

2. Foster adolescent morality

   true a. The foster adolescent's morality will be influenced by his foster parents, natural parents, previous foster parents, peers, society, and his personal needs and development.

   false b. With all those influences on him, the foster adolescent can't reasonably be expected to have the exact same morality as his present foster parents.

   true c. Because he soon will be on his own, the foster adolescent's morality must fully develop in a fairly short time.

   true d. Not all foster parents have the same set of moral values. However, the foster adolescent will be influenced strongly by each set of foster parents he has. These sets of values may strengthen each other or cancel each other out.

D. DISCUSSION QUESTIONS--PERSONAL INFLUENCES ON THE ADOLESCENT'S MORAL DEVELOPMENT

Check Your Understanding

Below are questions about personal influences on the adolescent's moral development. Choose the best answers for each question. A question may have several correct answers.

1. The adolescent's intellectual development
   _____a. Occurs slowly over a long period of time.
   _____b. Allows him to focus on "what could be" instead of just on "what is."
   _____c. Helps him to argue his morality with his peers.
   _____d. Has no effect on morality.

2. Which of the following stages of cognitive moral development is typical of most preadolescents?
   _____a. Simple Contracts
   _____b. Good Boy/Good Girl
   _____c. Legal
   _____d. Complex Contracts

3. The adolescent with a good self-concept
   _____a. Has accomplished the primary task of adolescence.
   _____b. Will seek out moral decisions to make.
   _____c. Is like a "man on a cliff."
   _____d. Is immune to moral dilemmas.

4. Which of the following personality characteristics will help the adolescent develop a high level of moral development?
   _____a. An egocentric personality
   _____b. A high risk-taking personality
   _____c. A cooperative personality
   _____d. The ability to plan for the future

E. Instructor's Guide to Discussion Questions on the Personal Influences on the Adolescent's Moral Development

1. Intellectual development
   - false — a. The adolescent goes through an intellectual "growth spurt" in early adolescence during which his intellectual development increases over a short period of time.
   - true — b. The major task of the adolescent's intellectual development is the development of his abstract thinking ability.
   - true — c. When he can think at an abstract level, the adolescent can put himself in the position of his peers and can better argue his morality with them.
   - false — d. Certain types of moral values requie a high level of intellectual development. Therefore, intellectual development is crucial to the adolescent's morality.

2. Cognitive moral development
   - false — a. The stage of Simple Contracts, in which the person makes simple agreements to fulfill his own needs, may be used by some preadolescents, but it is too low in cognitive moral development to be used by the majority.
   - true — b. The Good Boy/Good Girl stage is typical of preadolescents who have not gone through their intellectual "growth spurt."
   - true — c. The Legal stage, in which right and wrong is determined by the law, typically is held by preadolescents.
   - false — d. **The stage of Complex Contracts between people cannot be reached until the adolescent has gone through his intellectual "growth spurt" (which typically occurs after preadolescence) during early adolescence.**

3. Self-concept
   - true — a. The primary developmental task of adolescence is the establishment of an independent identity. The cornerstone to an independent identity is good self-concept.
   - true — b. The adolescent with a good self-concept feels confident enough about himself to function well in a situation in which he--at least temporarily--has no right answers.
   - false — c. It is the adolescent with a poor self-concept who feels that he has to focus upon himself to the exclusion of all others, because of fear that he will "upset his moral balance."
   - false — d. Even the adolescent with a good self-concept may have expectations which are unrealistic and impossible to fulfill.

4. Personality characteristics
   - false — a. The egocentric adolescent will shift responsibliity from himself to other people or other circumstances. Without his taking responsibility for anyone other than himself, it is hard for the adolescent to function higher than a stage two morality.
   - true & false — b. The adolescent who is a high risk-taker considers a wide range of moral alternatives and will establish a more independent set of moral standards. However, some adolescents carry risk-taking to such an extreme that they develop poor self-control.
   - true — c. The cooperative adolescent will develop the ability to compromise in order to try to achieve a "middle ground" with others around him.
   - true — d. The adolescent who thinks beyond his present situation can establish a morality that will cover a wide variety of different situations at different times of his life.

F. DISCUSSION QUESTIONS--SOCIAL INFLUENCES ON THE ADOLESCENT'S MORAL DEVELOPMENT

Check Your Understanding

Below are questions about the social influences on the adolescent's moral development. Choose the best answers for each question. A question may have several answers.

1. When the child reaches adolescence, which of the following--which he did not really know as a child--does he discover about his parents?
   _____a. His parents are the only source of moral education.
   _____b. His parents choose moral standards to meet their own needs.
   _____c. His parents are the best source of moral information.
   _____d. His parents don't always follow their moral convictions.

2. An overidealistic adolescent may reject his foster parents' morality because of their moral imperfections. Which of the following foster parents' reactions will help the adolescent in his moral development?
   _____a. Force their morality upon the adolescent
   _____b. Talk about moral issues with their adolescent
   _____c. Provide a good moral example for the adolescent
   _____d. Understand the past influences on their adolescent's moral development

3. To overcome the feelings of rejection by their adolescent, foster parents may force their morality on their adolescent. This may produce which of the following types of adolescents:
   _____a. Moral rebel
   _____b. Moral orphan
   _____c. Moral dependent
   _____d. Moral philosopher

4. When during adolescence does the peer group have the most influence on the adolescent's moral development?
   _____a. Preadolescence
   _____b. Early adolescence
   _____c. Middle adolescence
   _____d. Late adolescence

5. If a preadolescent's parents find some of his language offensive, what is the best course of action?
   _____a. Tolerate the situation.
   _____b. Make the adolescent stop using offensive language.
   _____c. Encourage the adolescent to develop two standards of behavior.
   _____d. Demand that the adolescent drop out of his peer group.

6. Early adolescent peer group morality
   _____a. Is never very strict.
   _____b. May run against the law.
   _____c. Is backed up by group pressure.
   _____d. Never forces an adolescent to do something he doesn't want to do.

7. In middle adolescence the power of the peer group is diminished because
   _____a. The peer group becomes larger and less intimate.
   _____b. The middle adolescent joins political clubs or social movements.
   _____c. The middle adolescent joins the "cult of conformity."
   _____d. The middle adolescent begins to date.

8. The influence of the group upon the late adolescent is diminished even further because
   _____a. The late adolescent's focus is on a small group of intimate friends.
   _____b. Dating relationships are of little importance.
   _____c. He cannot tolerate values different from his own.
   _____d. He has a moral system which already has reached a degree of maturity.

G. Instructor's Guide for Discussion Questions on the Social Influences on the Adolescent's Moral Development

1. What an adolescent discovers about his parents
   - false a. The adolescent is exposed to new and different forms of morality by his reading, television, other adults, and his peers.
   - true b. For the first time, the adolescent begins to recognize his parent's personality flaws and individual needs. He begins to see how, in many cases, his parents have chosen a morality which fulfills their own needs and which may have little to do with their general moral philosophy.
   - false c. The adolescent learns that his parents don't know everything and may lack certain information which the adolescent himself or a person he knows may have ready access to.
   - true d. The adolescent learns that parents are human, too, with weaknesses, inconsistencies, and mistakes.

2. Parental reactions to rejection
   - false a. Parents' forcing their morality upon their adolescent will only serve to push the adolescent into further moral rebellion or to stunt his moral development by keeping him from making his own moral choices.
   - true b. Foster parents can be a good sounding board for the adolescent's ideas and feelings and can lend a note of realism to the adolescent's idealism.
   - true c. The adolescent will be more affected by his foster parents' example than by their words. He can "watch his parents' morality in action."
   - true d. The foster adolescent may have been exposed to several sets of parents, each with their own view of morality. If the present foster parents can understand what previously has influenced their adolescent's morality, they can help the adolescent achieve his full moral development.

3. Types of adolescents
   - true a. If foster parents force their morality upon the adolescent, he may further rebel and incorporate into his morality values which he holds only for the sake of rebellion.
   - false b. Foster parents help create a moral orphan when they refuse to talk about morality at all and join the adolescent in a "Conspiracy of Silence" about morality.
   - true c. If foster parents force their morality upon the adolescent, they may prevent him from embracing his own set of moral principles and force him to rely on others for his morality.
   - false d. If foster parents can resist a defensive reaction to their initial feelings of rejection and leave the lines of communication open to their adolescent, they can help their adolescent become a moral philosopher.

4. Stages of adolescence
   - false a. Although the preadolescent is very "group-oriented," his group makes its major demands upon him in the areas of dress style, language, and social actions.
   - true b. It is in early adolescence that the group makes demands upon the adolescent's morality. The group wants members who try to "believe as they do" and are willing to prove this by their actions.
   - false c. The middle adolescent becomes conscious of himself as a member of young people in our society, who extend far beyond the boundaries of his old peer group. He spends less time in his peer group.
   - false d. The late adolescent's friends are no longer treated as a group but as individuals.

5. Preadolescent's offensive language

perhaps a. The preadolescent will be happy, but his parents still will be upset. This is a good course of action only if the parents find offensive language a minor irritant.

perhaps b. The parents will be comfortable, but the preadolescent will worry about his acceptance among his peers. This is a good course of action only if the use of offensive language is of little importance to the group.

perhaps c. Although this course of action leaves the parent feeling comfortable and the adolescent feeling accepted, it can confuse the preadolescent's attempt to strive for an integrated sense of morality.

false d. In the world of the preadolescent where everything is group-oriented and all the social activities are group-centered, this is sentencing the preadolescent to a "hell on earth."

6. Early adolescent peer group morality

false a. In many cases early adolescent peer group morality is much more strict than the moral discipline required by society as a whole.

true b. The early adolescent may be asked to prove his loyalty by doing something illegal because it is a high-risk action which requires him to "take a chance for the sake of the group."

true c. If an early adolescent doesn't follow the group's morality, the group will take away some of his social status, make him feel bad about himself, or drive him from the group.

false d. The entire group may engage in activities which no single adolescent approves of but which no one will question for fear of group reprisals.

7. Peer group power diminishes in middle adolescence.

false a. The middle adolescent's peer group shrinks to several good friends with whom he can open up and become more intimate.

true b. In order to aid in his identity, the middle adolescent often goes beyond his peer group and joins formal groups, such as political and social action groups.

false c. The middle adolescent begins to break away from the "cult of conformity" and starts to establish an identity of his own.

true d. In middle adolescence dating gives the teenager an alternative to his peer group and aids him in exploring and establishing an independent identity.

8. Late adolescence

true a. The peers who have the greatest impact on the late adolescent are that small group of intimate friends with whom the adolescent can "be himself," with all his flaws exposed.

false b. Late adolescent dating relationships are based upon a very deep and intimate personal exchange, which will greatly influence the adolescent's morality.

false c. The late adolescent begins to realize that he can be comfortable with close friends who have quite different sets of moral values. This puts less group or outside pressure upon his moral development.

true d. Rather than feel that he must conform to the influences of his peers, the late adolescent cultivates a sense of confidence in his own moral values and his ability to be guided by them.

H. DISCUSSION QUESTIONS--GENERAL POSITIVE PARENTAL ATTITUDES TOWARD NORMAL ADOLESCENT MORAL DEVELOPMENT

Check Your Understanding

Below are three situations which parents and their teenagers sometimes face. Following each are a number of responses with which foster parents often try to deal with the situation. Choose the appropriate response for each situation. There may be more than one correct response for each.

1. John's foster parents are concerned that he may choose moral standards which they would consider immoral. In a discussion one night John voiced the opinion that premarital sex is all right. John's foster parents feel that any sex before marriage is immoral. Should John's foster parents
   _____a. Expect John to follow their moral standards exactly?
   _____b. Feel guilty if John does not accept their moral standards?
   _____c. Expect John to reject all of their moral standards?
   _____d. Expect John to follow most of their standards but not all of their specific values?

2. Mary's foster parents are worrying that she may become involved in taking drugs. Should Mary's parents
   _____a. Make an effort to find out her natural parents' and previous foster parents' attitudes about drugs?
   _____b. Talk to Mary but not worry about the effect of their example on Mary?
   _____c. Give up all smoking, drinking, and any use of drugs in order to provide a perfect example for Mary?
   _____d. Try to provide a good example but talk over their shortcomings with Mary?

3. Larry's foster parents know that he has had trouble with telling lies before, and they would like to help him change his behavior. However, they are unsure about how to discuss the problem with him. Should they
   _____a. Sit down and have one long, involved discussion about morality, that's effect will last for months?
   _____b. Tell the adolescent the correct thing to do and expect him to do it?
   _____c. Have a daily talk with the adolescent about telling lies and use every opportunity to show the adolescent that "lying does not pay"?
   _____d. Have an open, non-judgmental discussion whenever it is needed by either the parent or the adolescent.

I. Instructor's Guide for Discussion Questions on General Positive Parental Attitudes toward Normal Adolescent Moral Development

1. Parent-adolescent conflict over premarital sexuality
   - false a. Although the foster parents may play a major role in the development of his values, they are not the only influence on their adolescent's moral development. It is unreasonable to expect the adolescent to ignore all the other influences on his life (peers, television, and other adults) and to become a moral carbon copy of his foster parents.
   - false b. Despite all his foster parents' best efforts, an adolescent still may choose moral values which they feel are immoral. This may be because of the adolescent's personality needs, his self-concept, his level of cognitive moral development, his peers, or his exposure to the mass media. No parent, natural or foster, can control the effects of all of these influences. Therefore, it is unreasonable for foster parents to feel guilty if their adolescent does not follow all of their moral values.
   - false c. If an adolescent disagrees with his parents on a specific moral issue, it doesn't mean that he will reject all of his parents' values. He may accept all of his parents' moral values except one. He also may accept his parents' values but disagree with his parents' ordering of moral priorities. For an adolescent, morality is not an "all-or-none" proposition when compared with his parents' morality.
   - true d. Most adolescents follow the majority of their parents' values. However, each adolescent must develop a sense of morality which will best suit his own life. He probably will choose many of his parents' values, but that decision cannot be made for him. It must be on his shoulders.

2. Parental concern over potential drug use
   - true a. Each set of parents that the foster adolescent has had may have had a different set of moral standards concerning drug use. Some of those previous parents even may have been drug abusers. Understanding previous influences on the adolescent will help the foster parents better understand the adolescent's attitudes and know what they have to cope with in order to help the adolescent.
   - false b. An adolescent will pay more attention to what her parents do than she will to what they say. If the parents lecture to the adolescent rather than provide a good example for her, the adolescent will label her parents as hypocrites and copy their behavior instead of their words.
   - false c. We are a drug-oriented society. Giving up all drugs (including such drugs as the caffeine in coffee and Coca-Cola) and medicines is unrealistic for most people and extremely hard for all people. Therefore, most parents try to present an image of perfection. If the adolescent sees through this image, the foster parents run the risk of being called hypocrites. If the adolescent believes this image of perfection, the foster prents may present an image that is too perfect for the adolescent to follow. In this case she may give up, rebel, or resign herself to the fact that she cannot meet her parents' standards.
   - true d. See the answers to b and c.
3. Parent-adolescent discussion about lying
   - false a. One long discussion will not be good enough to deal with an adolescent's moral problem. The adolescent's needs, cognitive moral development, and peer pressures change very rapidly. A conversation that was very appropriate at one time may be inappropriate a couple of weeks later. Furthermore, morality development must be a day-to-day process. This is especially crucial for the adolescent.
   - false b. If the conversation about morality becomes a monologue or lecture by the parents, the adolescent will not feel open enough to express his feelings and will not approach his parents about moral problems in the future.
   - false c. If the parents constantly pressure the adolescent about his morality and nag him about his shortcomings, the adolescent may try to live up to his parents' expectations in order to get them off his back. This will stunt his moral growth. The adolescent also may feel so much pressure that he either rebels against his parents' moral standards or avoids his parents on all matters of morality.

true d. If parents can hold the attitude that morality is not something to hide but is something to discuss openly, non-judgmentally, and frequently, they will help the adolescent's moral development. The adolescent will feel that he can go to his parents for help and that his viewpoint will be heard and considered as legitimate. This will encourage the adolescent to seek his parents out.

J. DISCUSSION QUESTIONS--BASIC GUIDANCE TECHNIQUES FOR HELPING FOSTER ADOLESCENTS IN THEIR MORAL DEVELOPMENT

Check Your Understanding

Below are several situations which parents and their teenagers sometimes face. Following each situation are a number of techniques which foster parents often use while trying to deal with that situation. Choose the appropriate technique for each situation. There may be more than one correct response for each situation.

1. A neighbor has called up Mark's foster parents to tell them that although he had not started it, Mark had been involved in a fight after school. Mark has seemed troubled, but he hasn't said anything to his foster parents. Should they
   _____ a. Immediately go to Mark and tell him to talk about his fight?
   _____ b. Say nothing and wait for Mark to come to them?
   _____ c. Approach Mark, tell him that they noticed he looked upset, and ask him if he would like to discuss his situation?
   _____ d. Tell Mark that they are available to talk to him anytime that he wants to talk to them?

2. Joyce's foster parents were concerned about her sex education so Joyce's foster mother sat down with her and discussed premarital sex. When she was finished, she told Joyce to come to her foster mother whenever there was a sexual problem. Joyce proceeded to explain that she had engaged in sexual petting with her boyfriend. Should Joyce's foster mother
   _____ a. Cry out "Oh, my God!" and run around the room flailing her arms?
   _____ b. Explain to Joyce that she is immoral and that she should never do it again?
   _____ c. Stay calm and unemotional in order to discuss the situation rationally?
   _____ d. Give up, since Joyce is on the road toward promiscuous sex life?

3. Marty has been caught shoplifting. His foster parents have sat down with him and are discussing the situation. Marty says that he had to shoplift or else his friends would have labeled him a coward and would not have let him be a member of their group. What should Marty's foster parents do?
   _____ a. Try to see the situation through Marty's eyes.
   _____ b. Accept Marty's feelings and his point of view.
   _____ c. Tell Marty that if his friends want him to steal, they are not good friends to hang around, and he should stop seeing them.
   _____ d. Tell Marty what their own views are about shoplifting.

4. Dorene has been involved in several conversations with her friends at school about premarital sex. She's been bombarded with several views on sex and wants to talk to her foster mother in order to straighten them out in her mind. How should her foster mother respond to Dorene's request?
   _____ a. Discuss the advantages and limitations of each alternative point of view.
   _____ b. Explain her (the foster mother's) reasons for the morality which she believes to be most proper.
   _____ c. Tell Dorene which morality is "objectively right" and explain that all the other moral viewpoints are "wrong."
   _____ d. Keep the focus of the conversation on reality and not on unreachable ideals.

5. Paul has been getting a lot of pressure from his peers to take up smoking. He is confused and seeks out the advice of his foster parents, who smoke but don't want Paul to start. What should they discuss?

_____ a. They should discuss the long-range effects of smoking on Paul's life.
_____ b. They should ignore any short-term effects.
_____ c. They should "lay down the law" and tell him that they refuse to let him smoke.
_____ d. If he decides to smoke, they should seek a compromise between his position and theirs.

6. Karen tells her foster parents that John is "the most beautiful person on the face of the earth" and wants to know if it is all right for her to "fall in love with him." Karen's foster parents know that John is a "love them and leave them" type, who only goes out with a girl for social status. Should Karen's foster parents

_____ a. Convince her to forget about John?
_____ b. Go over realistic "pros" and "cons" and then tell Karen she has to make her own choice?
_____ c. Feel guilt-ridden if Karen makes the wrong choice?
_____ d. Explain a similar situation in their own lives and explain how they felt about it and dealt with it?

K. Instructor's Guide for Discussion Questions On Basic Guidance Techniques for Helping Foster Adolescents in Their Moral Development

1. Opening the discussion about a moral problem

   false a. If the foster parents push the adolescent too hard, the adolescent may feel that he is being given the "third degree" and is being forced into telling.

   false b. If foster parents say nothing and wait for the adolescent to come to them, the adolescent may feel that they really aren't interested in him, and he may keep his feelings to himself.

   true c. Foster parents should let the adolescent know that they recognize his troubled state (without resorting to dropping hints). Leaving the adolescent with the choice of whether or not to talk gives him a sense of responsibility for his own morality.

   true d. Many adolescents have trouble talking about moral problems with their parents. They feel that in order for them to be comfortable, they must choose the right moment to talk over a problem with their parents. By responding this way, parents give the adolescent the responsibility for when to discuss his morality.

2. Parent's reaction to the adolescent's sexual petting

   false a. When parents become too emotional, they often say things and make threats which they later are sorry for. They scare the adolescent so much that the adolescent probably never will come to them again with a moral problem.

   false b. If the foster parent decrees that the adolescent is immoral, never lets the adolescent give her feelings about the situation, and orders her not to do it again, the adolescent will feel bad about her self-concept and avoid any future discussions with her parents.

   true c. If parents can remain calm and unemotional and can discuss the situation rationally, they can make an input into the adolescent's moral development without cutting off future discussions about morality.

   false d. One act of sexual petting does not mean that a girl will be promiscuous. Most adolescents in our culture pet, but *very* few are promiscuous. Assuming that an adolescent will become promiscuous is an overreaction on the part of the foster parent. It will serve to cut off any future parent-adolescent discussion about morality.

3. Discussion about shoplifting

   true a. If parents can take into account their adolescent's limited experience, his need for peer approval, and his half-developed self-concept, they can better understand the adolescent's motivation and be better able to help him in his moral problems.

   true b. The foster parents must recognize that the adolescent has developed a moral value that has some legitimacy *for him*. They don't have to accept the adolescent's moral values themselves.

   false c. While it may be perfectly true that an adolescent's friends are a poor influence on him and are not worthy of his friendship, the adolescent's foster parents cannot make that choice for him. The foster parents should talk over the "pros" and "cons" of these friends with the adolescent, but it is best if the adolescent, himself, can see that these friends are not worthwhile. He will abide by such a decision only if he makes it.

   true d. After accepting the adolescent's point of view, it is important for foster parents to express their own views. Parents have a right to voice their opinions and to "sell" their values to the adolescent. However, the adolescent must have the ultimate decision of whether or not to "buy" those values.

4. Parent-adolescent discussion of the range of premarital sexual values

true a. Discussing "pros" and "cons" of each morality will give the adolescent the range of values there are to choose from. Parents should objectively present those values, train the adolescent in dealing with people who believe in each alternative value, and give the adolescent guidance in considering alternatives (a process the adolescent will repeat for the rest of her life).

true b. By presenting their values as objectively as possible, the foster parents will help the adolescent better understand her parents' morality and why they made the moral choice that they did.

false c. Presenting a "black and white" picture of morality, which has "right" and "wrong" answers, is a distortion of reality that gives the adolescent an ultimatum: "Believe as I do, or you are wrong!" This forces the adolescent either to submit to her parents' wishes and give up her right to make her own moral choices or to rebel against her parents.

true d. Both parent and adolescent should recognize his own limitations and those of the other and be realistic about expectations. Lofty ideals are worthless unless they can be realistically "lived."

5. Parent-adolescent conversation about smoking and its effects

true a. The long-range effects of some moral decisions are both far-reaching and crucial. These may include bad habits and long-term addiction.

false b. Short-term effects also are crucial, especially in the adolescent's eyes. To the adolescent, the immediate "status-goodies" from his peers will far outweigh many long-range consequences which he can understand but not fully feel. If the short-term effects are not discussed with the foster parents, the adolescent may blow them all out of proportion.

false c. If the parents give the adolescent an ultimatum, they are pushing the adolescent either to rebel against their values or to submit to their values, either of which will stunt the adolescent's moral development.

true d. Since the adolescent and his foster parents must live in the same house, they should try--together--to set up a workable plan that will accomodate each person's moral principles. In most cases, while the adolescent's attitude may differ from his foster parents', there is a "middle ground" between their two positions in which a compromise can be reached.

6. Letting the adolescent decide about a boyfriend

false a. Although foster parents would like to protect their adolescent from being hurt, there are some things which an adolescent must experience for herself. No amount of talking, advice, or statistics can convince the adolescent that she will end up suffering.

true b. The foster parents can go over long- and short-range consequences, but the final decision of what course of action to take must rest with the adolescent herself.

false c. Foster parents often feel guilty if their adolescent chooses a course of action in which she winds up getting hurt. However, since the foster parents can't live their adolescent's life for her, they cannot take total responsibility for what happens to her.

true d. Often the best way of teaching the adolescent about feelings and about the consequences of a situation is the foster parents' sharing a similar example from their past. This presents the foster parents as human, tells the adolescent that it is all right to make a mistake, and opens the door for further communication about the adolescent's own situation.

Section IV

RESOURCE MATERIALS

A. Where to Locate Resources

This section contains a list of books, pamphlets, magazine articles, films, and audio tapes and cassettes which are useful to adults who are concerned with the moral development of adolescents. This is not a complete list of all the possible resources available on the subject of adolescent morality. These and additional resources may be obtained from several sources:

1. Many libraries have a free service which provides films, filmstrips, and audio cassettes to the people it serves.

2. Many state agencies, especially departments of public health, provide free audio-visual materials. In most cases they will send a catalog of materials on request.

3. The library is the best source for books, journals, and magazines. If a book is not available, many libraries will order it or attempt to get it on inter-library loan.

4. Local bookstores have many books in print. If they do not have a book in stock, they will either order it or be able to supply the address of the publisher.

5. Some audio-visual and reading materials can be obtained through state universities, local colleges, and junior colleges.

The resources are listed by section. Some resources can be used in discussions of more topics than those of the section in which they are listed. However, they will be listed once only, in the section most appropriate for each resource. For audio-visual materials, brief descriptions are supplied (when possible), and addresses for obtaining the materials are given. An effort also was made to differentiate between the materials primarily geared toward trainers and the materials primarily geared toward the foster parents themselves. For the most part, the trainers' materials will be used in orientating the trainer to the topic. The parents' materials will be most useful for presentation in class or as homework reading assignments.

B. The Nature of Moral Development in the Adolescent Years

1. Books--*Trainers*

a. Alport, Gordon W. "Values in Youth," *Issues in Adolescent Psychology.* ed. Dorothy Rogers. New York: Appleton-Century-Crofts, 1972, pp. 345-350.

b. Conger, John Janeway. "Moral Development and Values," *Adolescence and Youth.* New York: Harper and Row, 1973, pp. 454-479.

c. Kohlberg, L., and R. Kramer. "Continuities and Discontinuities in Childhood and Adult Moral Development," *Human Development.* 1969, pp. 93-120.

2. Magazine--*Trainers*

Hurlock, E. "American Adolescence Today--A New Species," *Adolescence*, (1966), pp. 7-21.

3. Magazines--*Parents*

a. Goldiamond, Israel. "Moral Behavior: A Functional Analysis," *Psychology Today, LXX* (September, 1968), pp. 31-34.

b. Hampton, Charles. "Morals Left and Right," *Psychology Today*, (April, 1971), pp. 39-43,74-76.

4. Pamphlet--*Parents*

"The Adolescent in Your Family." Office of Child Development. Publication No. 347. rev. and reprinted. Washington, D.C.: U.S. Department of Health, Education and Welfare, 1970.

5. Filmstrip--*Parents*

Adolescence: The Winds of Change. 30 Minutes. Harper and Row.

Order from Harper and Row Media, 10 E. 53rd St., New York, N.Y. 10022.

C. Personal Influences on the Adolescent's Moral Development

1. Book--*Trainers*

Rice, F. Phillip. "The Development of Moral Judgement, Character, Values, and Behaviors," *The Adolescent.* Boston: Allyn and Bacon, Inc., 1975, pp. 307-352.

2. Book--*Parents*

Hurlock, Elizabeth B. "Transitions in Morality," *Adolescent Development.* McGraw Hill, 1973, pp. 245-269.

3. Magazine--*Trainers*

Maddock, James W. "Morality and Individual Development: A Basis for Value Education," *Family Coordinator*, 3, XXI, (July, 1972), pp. 291-302.

4. Magazines--*Parents*

a. Kohlberg, Lawrence. "The Child as a Moral Philosopher," *Psychology Today*, (September, 1968), pp. 25-30.

b. Haney, Bill and Martin Gold. "The Juvenile Delinquent Nobody Knows," *Psychology Today,"* (September, 1968), pp. 25-30.

5. Films--*Parents*

The Dropout. 29 minutes. International Film Bureau Inc.

The bureau's address is 332 S. Michigan Ave., Chicago, Ill. 60604.

6. Pamphlet--*Parents*

Southerland, Robert L. "Delinquency and Mental Health." Austin: The Hogg Foundation for Mental Health, 1959.

Order from the Publication Division, The Hogg Foundation for Mental Health, P.O. Box 7998, University Station, University of Texas, Austin, TX. 78712.

7. Audio-Cassettes--*Parents*

Konopka, Gigela. *Adolescent Development and Implications for Foster Care.* 90 minutes. Child Care Information No. 96-56.

Order from the Child Care Information Center, 532 Settlers Landing Road, P.O. Box 548, Hampton, VA. 23669 at a cost of $2.50.

D. Social Influences on the Adolescent's Moral Development

1. Books-*Trainers*

Muuss, Rolf E. "Moral Development and the Education of Adolescents," *Adolescent Behavior and Society - A Book of Reading.* New York: Random House, 1975, pp. 162-179.

2. Pamphlets--*Parents*

a. "An Adolescent in Your Home." Department of Health, Education and Welfare, Publication No. 75-41 (OHD).

GPO Stock, #1791-00202, 50¢.

b. Reistroffer, M. "Teenage Runaways from Foster Care." University of Wisconsin Extension. 1975.

3. Audio-Cassettes--*Parents*

The following tapes may be purchased at the Child Care Information Center, 532 Settlers Landing Road, P.O. Box 548, Hampton, VA. 23669.

a. Eldred, Helen D. *The Child Mother and Her Parents.* 85 minutes.

Order #93-39 at a cost of $2.50.

b. Howard, Rev. Billy. *Single Foster Parenting and Adolescents.* 90 minutes.

Order #88-41 at a cost of $2.50.

c. Reistroffer; Mary E. *The Foster child's Three Sets of Parents.* 45 minutes.

Order #93-12 at a cost of $2.50.

d. _____ *New Life Styles and the Effects on Children.* 75 minutes.

Order #93-38 at a cost of $2.50.

4. Films--*Parents*

a. *Youth and the Law.* 56 minutes. International Film Bureau Inc.

The bureau's address is 3325 Michigan Ave., Chicago, Ill. 60604

b. *Caught in a Rip-off.* 14½ minutes. Audio-Visual Center.

The center's address is 746 Massachusetts St., Lawrence, KS. 66044.

E. General Positive Parental Attitudes toward Normal Adolescent Moral Development

1. Pamphlets--*Trainers*

"Management for Youth." Cooperative Extension Service Publication No. 4-H275. Manhattan: Kansas State University, August 1972, p. 4.

2. Pamphlets--*Parents*

a. "Decision Making." Cooperative Extension Service Publication No. 33-4263-0-755 (4-H265). rev. Manhattan: Kansas State University, June 1970, pp. 1-5.

b. Sarasen, Iruim G., Karen C. Lindner, and Keith Irnic. "A Guide for Foster Parents." New York: Behavioral Publications, Inc., pp. 28-32.

Order from Human Sciences Press, Behavioral Publications, Inc., 72 Fifth Ave., New York, N.Y. 10011.

3. Audio-Cassettes--*Parents*

The following may be purchased at the Child Care Information Center, 532 Settlers Landing Road, P.O. Box 548, Hampton, VA 23669.

a. Herald, Don. *The Parent Therapist.* 115 minutes.

Order #93-59 at a cost of $2.50.

b. Maurice, Camille. *The Rights, Responsibilities and Expectations of All the Participants in a Foster Family Placement.* 100 minutes.

Order #93-51 at a cost of $2.50.

c. Reistroffer, Mary E. *Is Pain a Part of the Healing Process for the Placed Child?* 75 minutes.

Order #93-14 at a cost of $2.50.

F. Basic Guidance Techniques for Helping Foster Adolescents in Moral Development

1. Books--*Parents*

Ginott, Haim G. *Between Parent and Teenager.* New York: Macmillan Co., 1967.

2. Magazine--*Parents*

Phillips, Elery L., and others. "Behavior Shaping for Delinquents." *Psychology Today.* (June, 1973), pp. 74-79.

G. Drugs

1. Nature and the Effects of Drug Use

   a. Pamphlet--*Trainers*

   "Chemical Survival: A Primer for Western Man and Woman." Phoenix: Institute for Chemical Survival, pp. 1-34.

   Order from the Do It Now Foundation, Institute for Chemical Survival, P. O. Box 5515 Phoenix, Ariz. 85010.

   b. Audio-Cassette--*Parents*

   An entire set of cassettes on aspects of drug use (alcohol, amphetamines, barbiturates, marijuana, glues, LSD, narcotics, cocaine, and mescaline) is available from Cassettes Unlimited, Roanoke, TX. 76262.

   c. Films--*Parents*

   The following 16mm sound films are available without cost from the Kansas Heart Association, Inc., 5229 W. 7th St., Topeka, KS. 66606.

   1. *Smoke Anyone.* 9 minutes. color.

      Presents the facts about smoking and health. Highlights the pressures to smoke.

   2. *Smoking: It's Your Choice.* 15 minutes. color. 1969.

      Helps young people meet the problem of making a decision about smoking; presents the facts.

2. Psychosocial Causes of Drug Problems

   a. Magazine--*Parents*

   Popoff, David. "Feedback on Drugs: Trip or Trap?" *Psychology Today*, 11, III (April, 1970) pp. 51-52.

   b. Films--*Parents*

   1. *Busted.* 17 minutes. Boston University.

      Order from the School of Education, Boston University, 765 Commonwealth Ave., Boston, Mass. 02215.

   2. *Drug Dilemma: A New Day Dawning.* 26 minutes. Cana-West Master Films.

   3. *The Highs: Drugs and You.* 18½ minutes. Moreland-Latehford Producations, Ltd.

3. Appropriate Guidance Techniques for Adolescent Drug Use

   a. Books--*Parents*

   Lieberman, Florence, Phyllis Caroff, and Mary Gottesfeld. *Before Addiction.* 1973.

   b. Audio-Cassette--*Parents*

   Davis, Dr. Roy. *Drug Abuse: How to Help Abuser and Family.* 140 minutes. Child Care Information Center.

   Order #88-53 from the center at 532 Settlers Landing Road, P.O. Box 548, Hampton, VA. 23669, at a cost of $2.50.

H. Premarital Sex

1. The Nature of Premarital Sex

a. Books--*Trainers*

Kirkendall, Lester, Ruth F. Osborn, and Ronald Moglia. *Teacher's Answer Book on Sex Education.*

Order from Behavior Publications, 72 Fifth Avenue, New York, N.Y. 10011, 1975, $4.95.

b. Books--*Parents*

1. Caldrone, Mary S. *Sex and the Adolescent.*

Order from Behavioral Publications, 72 Fifth Avenue, New York, N.Y. 10011.

2. Johnson, Warren R. *Masturbation.* 1968.

Order #3 from Behavioral Publications, 72 Fifth Avenue, New York, N.Y. 10011.

3. LeShan, Eda. *Sex and Your Teenagers.* 1969.

Order from David McKay Co., Inc., 750 Third Avenue, New York, N.Y. 10017.

c. Pamphlet--*Trainers*

"Sex Education," Behavioral Publications Study Guide No. 1. New York: SIECUS.

A study guide intended primarily for discussion leaders that may be ordered from SIECUS Behavioral Publications, 72 Fifth Avenue, New York, N.Y. 10011.

d. Pamphlet--*Parents*

1. "Sex Education and the New Morality." New York: Wel-Met Incorporated, 1966.

Order from A Division of Child Study Association of America, Wel-Met Incorporated, 50 Madison Avenue, New York, N.Y. 10010.

2. "Sexuality in Adolescents and Young Adults," Behavioral Publications Packet IV, No. 4533. New York: SIECUS.

Order #4533, Packet IV from SIECUS, Behavioral Publications, 72 Fifth Avenue, New York, N. Y. 10011, at a cost of $12.95.

e. Magazine--*Parents*

Athanasiou, Robert, Phillip Shaver, and Carol Tauris. "Sex," *Psychology Today,* (July, 1970), pp. 37-52.

f. Audio-Cassettes--*Parents*

1. *Premarital Sex.*

Order #527-6 from Cassettes Unlimited, Roanoke, Tex. 76262.

2. *Young Adult Family Living Enrichment Program.* (4 cassettes).

Order from Cassettes Unlimited, Roanoke, Tex. 76262.

g. Films--*Parents*

1. *To Be A Man.* 14 minutes. color. 1970.

Shows what the young think it takes and means to be a man in America today. Order from Health Education Services, Kansas Department of Health and Environment, Forbes Air Force Base, Building #740, Topeka, KS 66220.

2. *To Be A Woman.* 14 minutes. color. 1969.

Live interviews show girls and young woman discussing their self-images, their attitudes, and their convictions. Order from Health Education Services, Kansas Department of Health and Environment, Forbes Air Force Base, Building #740, Topeka, KS. 66620.

3. *Too Soon Blues.* 24 minutes. 1972.

This frank family planning film proceeds on the assumption that the kids are doing it anyway so they had better learn how to prevent getting pregnant. Order from Health Education Services, Kansas Department of Health and Environment, Forbes Air Force Base, Building #740, Topeka, KS. 66620.

2. Five Premarital Sexual Standards

Pamphlet--*Trainers*

Reiss, Ira L. "Premarital Sexual Standards," Behavioral Publications Publication No. 5. New York: SIECUS.

Order # 5 from SIECUS, Behavioral Publications, 72 Fifth Avenue, New York, N.Y. 10011, at a cost of $1.00.

3. Causes of Premarital Sexuality and Their Effects

a. Pamphlet--*Parents*

Sarrel, Phillip M. "Teenage Pregnancy: Prevention and Treatment," Behavioral Publications Publication No. 14. New York: SIECUS.

Order #14 from SIECUS, Behavioral Publications, 72 Fifth Avenue, New York, N.Y. 10011, at a cost of $1.00.

b. Films--*Parents*

1. *Phoebe--Story of Premarital Pregnancy.* 29 minutes. color. 1964.

This film portrays the mental and emotional reactions of Phoebe, a teenager, when she discovers she is pregnant. Order from Health Education Services, Kansas Department of Health and Environment, Forbes Air Force Base, Building #740, Topeka, KS 66606.

2. *I'm 17, I'm Pregnant and I Don't Know What to Do.* 28 minutes. color. 1970.

Order #16 from Health Education Services, Kansas Department of Health and Environment, Forbes Air Force Base, Building #740, Topeka, KS 66606.

3. *It Couldn't Happen To Me.* 28 minutes. color.

Order from Perennial Education Inc., 1825 Willow Road, P.O. Box 236, Northfield, Ill. 60093.

4. *Hope Is Not a Method.* 16 minutes. color.

This film imparts medical and scientific information about seven types of contraception. Order from Perennial Education Inc., 1825 Willow Road, P.O. Box 236, Northfield, Ill. 60093.

5. *About Conception and Contractiption.* 11 minutes. color.

Very clear, basic animated drawings illustrate exactly how conception occurs and how the various birth control devices function in preventing conception. Order from Perennial Education Inc., 1825 Willow Road, P.O. Box 236, Northfield, Ill. 60093.

6. *About Puberty and Reproduction.* 12 minutes. color.

Order from Perennial Education Inc., 1825 Willow Road, P.O. Box 236, Northfield, Ill. 60093.

7. *About V.D.* 14 minutes. color.

Order from Perennial Education Inc., 1825 Willow Road, P.O. Box 236, Northfield, Ill. 60093.

8. *Dating Scene.* 15½ minutes. color.

Order from Coronet Films, 65 E. South Water St., Chicago, Ill. 60601.

9. *V.D.--Name Your Contacts.* 21½ minutes. color.

Order from Coronet Films, 65 E. South Water St., Chicago, Ill. 60601

c. Audio-Cassette--*Parents*

Unwed Mothers: The Girl Who Keeps Her Baby. 50 minutes.

Order #91-10 from Child Care Information Center, 532 Settlers Landing Road, P.O. Box 548, Hampton, VA. 23669, at a cost of $2.50.

4. Guidance Techniques for Helping Adolescents Make Moral and Religious Decisions on Premarital Sexuality

a. Books--*Parents*

1. Belgium, David. *The Church and Sex Education.* Philadelphia: Lutheran Church Press, 1967.

Lutheran Church Press address is 2900 Queen Lane, Philadelphia, PA. 19129.

2. Rubin, Isadore, and Lester A. Kirkendall. *Sex in the Adolescent Years: New Directions In Guiding and Teaching Youth.* New York: Association Press, 1968.

The publisher's address is 291 Broadway, New York, N.Y. 10007.

b. Pamphlet--

"Concerns of Parents about Sex Education," Behavioral Publications Study Guide No. 13. New York: SIECUS.

A study guide for protessionals who are in positions of reponsibility for sex education programs for young people and/or adults. Order Study Guide #13 from SIECUS, Behavioral Publications, 72 Fifth Avenue, New York, N. Y. 10011, at a cost of $1.00.

c. Pamphlet--*Parents*

"The Parents as Sex Educator," Behavioral Publications Publication No. 4509. New York: SIECUS.

Order #4509 form SIECUS, Behavioral Publications, 72 Fifth Avenue, New York, N.Y. 10011, at a cost of 48.95.

d. Film--*Parents*

Girl in Danger. 27 minutes. color. 1966.

This shows a case study of a pre-delinquent girl who physically is mature but emotionally still is an adolescent. The film shows a person trying to help the girl handle her problems. Order from Health Education Services, Kansas Department of Health and Environment, Forbes Air Force Base, Building #740, Topeka, Ks. 66620.